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The Story
of the
Revival.

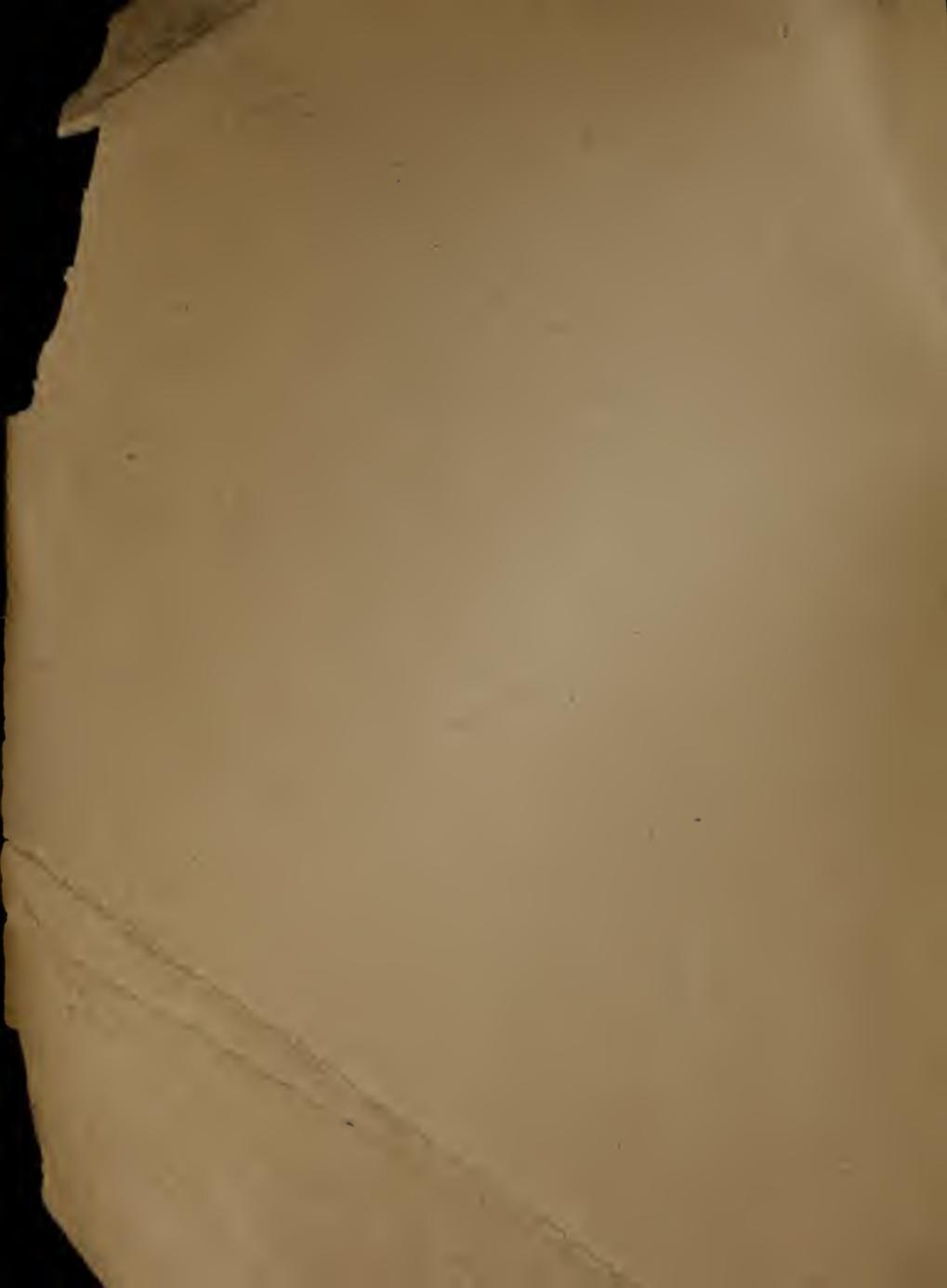


A Narrative of the
MILLS MEETINGS,

HELD IN ELIZABETH, N. J.,

From December 29, 1891,

to January 15, 1892.





REV. B. FAY MILLS.



LAWRENCE B. GREENWOOD.

The Story of the Revival;

A NARRATIVE OF THE

MILLS MEETINGS,

HELD IN ELIZABETH, N. J.,

FROM DECEMBER 29, 1891, TO JANUARY 15, 1892,

CONDUCTED BY

REV. B. FAY MILLS AND

MR. L. B. GREENWOOD.

Compiled from Reports in the Elizabeth Daily Journal,

BY

JOSEPH D. LOWDEN, *City Editor.*

NOTE.

The reports contained in this little book are not stenographic reproductions of Rev. Mr. Mills' wonderful sermons. They contain little more than outlines of his arguments and illustrations, with the leading points of his discourses. They are a compilation of the current reports furnished to the Elizabeth Daily Journal by Mr. Joseph D. Lowden, its city editor, under direction of one of the committees having charge of the Mills meetings.

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INTRODUCTION.

THE STORY OF THE REVIVAL! Who can tell it? Who can measure the love of God, or comprehend in all its fullness the power of the Almighty?

The scenes and incidents which in the past few weeks stirred the city, like unto the commotion in Jericho, when blind Bartimeus cried out to know its meaning, and was made to see by Jesus of Nazareth, who was "passing by," had clouds of witnesses, and it is a marvelous story they can tell—but yet how imperfectly! Even those whose spiritual blindness was taken away, and who have visions brighter and experiences new, tell only a part of the wondrous story.

It was my privilege to witness almost all the scenes, to hear most of the utterances, and to have access to meetings and facts not accessible to all the people. Yet could I accurately record all these things, the judgment must be: incomplete—the half has not been told!

The pen cannot describe the full earnestness of the white-haired man, who in the early meetings, began to realize his need of something better than self to depend upon, as the pathway of life in its ending seemed to grow steeper in descent, and the shadows deeper, and who, when the opportunity came, not

only expressed his desire by standing, but, as if in fear of being missed in the multitude, lifted heavenward his right hand. Neither can the pen measure the joy in his heart, nor reflect the light that was in his face, when, with hand again uplifted, he declared that he had found the peace, the strength, and the support he had sought. I saw him in the procession as it was hurried over the platform on that memorable farewell night, and it seemed almost that his youth had been renewed.

Opposite me, at the very beginning of the meetings, there sat a wife, and the expression of her face told the burden in her heart. "Pray for my husband," she feebly cried, in the after-meeting. The next night her husband sat by her side, and there mingled anxiety and hope in her expression. The night or two following and the husband was again at her side. When the time came for testimony, he arose with some exertion, but there was earnestness in his voice as he stated that he had enlisted in God's service ; and in the wife's face there was joy a Raphael would fail to portray.

How can the pen picture many similar incidents and experiences, or how can it tell the emotions of the penitent, or the joys of the saved ?

The story will never be completed, for the revival will bear fruit in eternity. For who can prophesy the results ? Who can give the weight of influence yet to be borne by this community and vicinity ? Who can tell what will be the result, as the transformed characters and the strengthened Christians come in touch with those who had no interest in these scenes ?

Who can tell what influence the mere "hearing the multi-

tude pass by" has had? Some were not able to get where their voices could be heard crying out, but as they read of the wonderful power of God, made manifest through the "old, old story," as told in its simplicity by the evangelist, they have experienced new desires and new joys. Into the rooms of affliction the tidings of peace have gone by means of the printed accounts of the revival.

And because the story thus imperfectly told has been as the "good tidings of great joy," and others have asked to have it repeated, this little volume has been compiled.

J. D. L.

January 23, 1892.

ORIGIN OF THE MOVEMENT.

No man takes to himself credit for instituting the effort which led to this great religious awakening. It was spontaneous, beginning with the clergymen, whose hearts were almost simultaneously impressed with the need of some special effort for stirring into activity the latent forces of the churches and the touching of others in the community with the regenerating influence of the gospel. All differences of creed and doctrine were hidden behind this one great purpose. Mr. Mills was written to and he named dates when he could probably visit the city. The clergymen instituted a weekly prayer meeting, and the association widened until it embraced the pastors of nearly all Protestant churches in the city.

For weeks these gatherings were held, and while it excited comment from those who noted the unusual exhibition of the tie of fellowship, few outside of the circle of the servants of God knew that the Master was directing them in laying the foundation for mighty works He was to perform in this community.

At the proper time the plans were presented to the laity, and the practical work of preparation was begun under directions forwarded by Mr. Mills. An executive committee was organized and other committees appointed.

From the ministers' meetings the spirit of unity widened out, and union services were arranged. In the upper portion of the city three divisions were made of the sections and prayer services were held, the pastors of churches leading alternately. In the lower part of the city for five weeks the Friday nights were given up to a union service, the congregations of all the churches being associated. The pastors in turn preached. These union services in all parts of the city were largely attended, and the awakening of the church people was marked in several ways some days before Mr. Mills' arrival, and they were pre-

pared to receive the admonition and counsel he brought. On Sunday, November 29, there was a general exchange of pulpits, and in each church the people heard the "old, old story" from the voice of a stranger. This mixing up of pastors had a wonderful effect in cementing the unity of the denominations, and when the Mills service began they could sing with fervency

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Rev. Dr. Tomlinson, as the Secretary of the Executive Committee, was requested to furnish a brief history of the origin of the movement, and he responded as follows :

You have asked me to give a brief account of how the movement to invite Mr. Mills and Mr. Greenwood to our city originated. The task is as difficult as to determine when a man was born. The forces at work for years culminated in the invitation, and an analysis of them is impossible

The matter had long been in the minds of some of our earnest workers. Over two years ago two of our most successful pastors agitated the movement, but the city was then not quite ripe for the work. A year ago one of our younger business men had an interview with Mr. Mills relative to his coming to Elizabeth, but even then the city was not quite ready for the work. Such a time must grow out of needs that have become manifest and a watching for the leadings of the providence of God.

The more immediate steps were as follows: One evening last July, I broached the matter to Dr. Teal, venturing the opinion that the city was now ready for such a work, and with his support it could be made a success. In two or three days, and after consultation with some of his own workers, he came to my home and said he was ready to support such a move and to do all in his power to further it. We both wrote Mr. Mills. This was in July, 1891. In reply Mr. Mills informed us that he would be glad to come to Elizabeth, but that he was engaged until March, 1892, and that March was conditionally promised another city. Dr. Kempshall, the oldest pastor in the city, meanwhile entered very heartily into the work. A meeting of the city pastors was called in September and held in the lecture room of Westminster church.

The call to this meeting was signed by Dr. Kempshall, Dr. Teal and the writer. An informal discussion was had and the meeting adjourned. A second meeting was held soon after, and after discussion and reports had been made concerning Mr. Mills' work in other cities, it was voted to invite him to come to Elizabeth as soon after Easter as possible—March meanwhile having been taken by another city.

Late in October, Mr. Mills telegraphed me from Watertown, N. Y., where he then was conducting a series of meetings (having been engaged for that time two years in advance) that he was pre-arranging his plans and could come to us at the beginning of the new year, 1892, if we desired. After consultation with some of the leading pastors, I telegraphed him to come at that time.

The results are apparent. Simple steps lead to great results. The greatest spiritual uplift our city has ever seen, has been had. This is the simple story of the origin of the movement. The earnestness, sincerity and spiritual power of these two men have been channels of blessings to us all, and we are all glad that the history of the great revival is to be put into permanent form by the *Journal*.

E. T. TOMLINSON,
Pastor Central Baptist Church.

MR. MILLS AND MR. GREENWOOD.

REV. B. FAY MILLS was born in New Jersey, a little more than five miles from this city. He is a son of Rev. Dr. Thornton A. Mills, who was moderator of the New School Assembly in Pittsburg in 1860. He is himself a member of the Presbytery of Newton. Mr. Mills is thirty-four years of age. He was the first graduate from Lake Forest University in 1879, and also took a course at Hamilton College. He began as a pastor in New England. In 1884 he was called to a little flock in Rutland, Vt. He found the congregation sundered by dissensions, but, through the grace of God, he was enabled to heal them. His success, indeed, was so marked that during the first year of his pastorate, many invitations came to him from abroad, which he was compelled to disregard. Finally, after much solicitation, he went to Middlebury for a few days. There were but fifty at his first meeting, but hundreds came to the second. His days lengthened into weeks, yet the success achieved among the college students there, as well as through the townsfolk, was so marked that he could not leave his labors. When at last he returned home it was to ask his people to give their consent to his engaging in this wider field without. They could not bear to lose him and refused. He persisted, and a compromise was effected whereby he obtained three month's leave of absence. He at once availed himself of a few of the forty requests that had been made for his services to the lasting good of hundreds of persons. The Rutland Church could not bear to deprive him of the usefulness he manifested, and sorrowfully consented to his severance from them. Since that time he has preached to many thousands throughout the country, chiefly in the East. In the five years that have elapsed Mr. Mills has developed his powers until he has been able to achieve wonderful results.

Mr. Mills is tremendously earnest and sympathetic in his preaching,

but he disregards the mere emotional element, and so constantly holds out the possibility of being a Christian simply because it is right, and forsaking sin simply because it is wrong, that people are converted without trace of emotion, save seriousness. As one has said, it is this in large which commands him to the masculine mind, over which he has a power far in excess of that usually enjoyed by evangelists. His success in this city with the meetings for men only was most wonderful. But Mr. Mills succeeds with all classes, and his efforts among young people are especially successful.

One of the reasons of Mr. Mills' success lies in his business ability. His skillful planning, knowledge of detail and executive powers are things people marvel at. His work is wholly devoid of sectarianism, and his method of operation always, as in this city, looks to the union of many congregations of evangelical Christians.

Mr. Lawrence B. Greenwood, who for three years past has been associated with Mr. Mills, has his home in West Somerville, Mass. Mr. Greenwood is licensed to preach in the Baptist Church, but finds his greater usefulness in using his beautiful voice. He is a most admirable helper in the services. His singing is sympathetic and effective, devoid of mannerism and affectation. But it is not alone in the general meetings that his assistance is marked. He has power in the after-meetings by his tenderness to converts and inquirers—his words of counsel and effective use of God's Word. He has a winning way and reaches the hearts of those in need of comforting and assuring words. His remarks and prayers are always timely and helpful. While in this city the affections of very many were drawn to him.

CHURCHES UNITING IN THE MOVEMENT.

M R. MILLS' plan of having a union of many churches was successfully carried out in this city, and with the spirit so ripe for such a movement, it required little effort to form an association of most of the churches in the first call. As the work progressed others came in, and when Mr. Mills arrived he found himself welcomed by the united congregations of the following churches :

FIRST PRESBYTERIAN CHURCH, Rev. E. Kempshall, D. D., *Pastor.*

ST. JAMES M. E. CHURCH, Rev. Edson W. Burr, D. D., *Pastor.*

SECOND PRESBYTERIAN CHURCH, Rev. E. B. Cobb, *Pastor.*

CENTRAL BAPTIST CHURCH, Rev. E. T. Tomlinson, Ph.D., *Pastor.*

THIRD PRESBYTERIAN CHURCH, Rev. John T. Kerr, *Pastor.*

WESTMINSTER PRESBYTERIAN CHURCH,
Rev. John W. Teal, D.D., *Pastor.*

FIRST BAPTIST CHURCH, Rev. W. H. Shermer, *Pastor.*

MADISON AVENUE PRESBYTERIAN CHURCH,
Rev. James M. Nourse, *Pastor.*

PARK M. E. CHURCH, Rev. C. X. Hutchinson, *Pastor.*

ST. JOHN'S P. E. CHURCH, Rev. Otis A. Glazebrook, D.D., *Rector.*

TRINITY P. E. CHURCH, Rev. F. M. McAllister, *Rector.*

MARSHALL STREET PRESBYTERIAN CHURCH,
Rev. George Buckle, *Pastor.*

EAST BAPTIST CHURCH, Rev. Frank Gardner, *Pastor.*

FIRST GERMAN PRESBYTERIAN CHURCH, Rev. N. Nicolai, *Pastor.*

FIRST CONGREGATIONAL CHURCH, Rev. J. F. Nicholas, *Pastor.*

FULTON STREET M. E. CHURCH, Rev. J. G. Johnston, *Pastor.*

FIRST METHODIST PROTESTANT CHURCH, Rev. F. T. Benson, *Pastor.*

GRACE P. E. CHURCH, Rev. Henry H. Sleeper, Ph.D., *Rector.*

GERMAN METHODIST CHURCH, Rev. H. Vollberg, *Pastor.*

GERMAN MORAVIAN CHURCH, Rev. E. N. Schwartze, *Pastor.*

GERMAN LUTHERAN CHURCH, Rev. C. G. Fischer, *Pastor.*

THE STORY OF THE REVIVAL :
Where the Meetings Were Held.

Mr. Mills prefers to conduct his services in a church, and never to go to an opera house or other building without religious associations unless absolutely necessary. It is consequently a problem very often to know what to do with all the people who want to hear him. It is here that Mr. Mills' executive power shows itself especially, and his special services for men, the women's meetings, young people's meetings, and the prayer services for church members when the general meetings are in progress, solve the problem. In this city the First Presbyterian Church was chosen for the general meetings, and it combined the advantages of spaciousness and centralism in location.

There were times when two churches like it could have been filled with the congregations anxious to get in, but Mr. Mills' successful planning arranged the special services and overflow meetings so that the utmost satisfaction was given and the best results obtained.

The church has a capacity for seating about thirteen hundred people, but the congregation frequently exceeded that number by several hundred.

The choir occupied the platform behind the speaker. This platform was extended from the organ gallery out to the front pews, and there was a capacity for one hundred choir seats, and all the clergymen of the city and visiting ministers, of whom there were several present at each service. Some came from distant places.

The church was specially lighted with electric lights and a ventilating fan was placed, thus adding to the cheerfulness and comfort.

Through arrangement Mr. Mills has with the publishers of No. 5 Gospel Hymns, the book used in his services, there is a special Mills edition of 5,000 books, which are for free use. These books are bound in blue covers, are not taken from the building in which the meetings are held. This enables each attendant to have a copy, and permits all of the vast audience to unite in the singing.

The music committee had the care of these books and the sale of others, which were bound in a different color, so as to distinguish them. Mr. Mills and Mr. Greenwood did not receive anything of the profit from the sale of these books. The people in this city purchased over 700 copies.

COMMITTEES.

As has been intimated, the methods of Mr. Mills in the management of a great work of this kind, show him to possess wonderful business ability. Before he came he outlined the plan of operation, and in the weeks of preparation the Executive Committee were acting under the instructions they received from him. The Executive Committee was composed of the following clergymen and laymen :

REV. J. W. TEAL, D. D., *Chairman.*

REV. E. T. TOMLINSON, *Ph. D., Secretary.*

F. H. DAVIS,

E. D. SMITH,

JOSEPH G. COLEMAN,

F. K. DAY,

REV. E. B. COBB,

REV. E. W. BURR, D D.,

L. B. MILLER,

P. J. R. SJOSTROM,

GEORGE KEENEY,

JOSEPH GALES,

REV. J. F. NICHOLAS.

This committee held regular meetings and appointed the sub-committees to do the detail work. There were six of these committees.

Finance Committee,

C. B. ORCUTT, *Chairman.*

CORNELIUS CLARK,

W. J. CARLTON,

CHARLES ROLLINSON,

R. C. PATTERSON.

This committee asked the other committees the amount of money each would need to meet its expenses, proportioned the sum among the churches and appointed a collector in each to solicit subscriptions. These canvassers found the people ready with their offerings, and the amount sufficient to pay all the expenses was subscribed and very largely on deposit before the meetings began. All the bills were

audited by the several committees, sent to the Finance Committee, who paid them and then reported to the Executive Committee. It was a very distinct understanding that no money was to be raised in way of compensation for Mr. Mills and Mr. Greenwood, for, as the public became informed, they were to receive nothing except the voluntary thank-offering from individuals.

Advertising.

AUG. S. CRANE, *Chairman.*

THEODORE K. PEMBROOK,
C. S. HARRIS,

W. C. FINCK,
GEO. E. DIMOCK.

This committee had entire charge of advertising the meetings in newspapers, upon bill-boards, etc., and furnished all tickets, cards and circulars. At each service at least one member of the committee was in attendance and issued whatever stationery was required. They also had charge of the pledge-cards signed at each service, and assorted and recorded the names each night, and on the following morning forwarded the cards to the several pastors specified. This was a work that occupied many hours late in the night, and was the most exacting duty devolving upon the committee. Reports of the meetings were furnished to all the newspapers in the city, under the direction of this committee, and there is abundant evidence that they materially assisted in awakening and maintaining the general interest, besides affording great satisfaction to those who were willing but unable to attend the services. There is also reason to believe that lasting good has been accomplished in not a few instances by the reading of these reports, and that Mr. Mills' marvelous work was greatly aided by them.

Canvassing.

W. H. CORBIN, *Chairman.*

JOSEPH D. LOWDEN,
W. H. CANDEE,
JAS. HOOLEY,

S. A. VANDERVEER,
JAS. WENTWORTH,
HENRY PFARRER.

This committee first divided the city into as many districts as there were churches represented, and then superintended a house-to-house can-

vass, made in the most part by ladies. They went to each house the week prior to the services, leaving neat cards of invitation for the members of the families, and as the opportunity was given, sought to leave spiritual impressions. For each district there was a chief canvasser, appointed by the committee. The district canvassers thus selected were : First Presbyterian Church, Ira B. Wheeler ; Second Presbyterian Church, George B. Hooker ; Third Presbyterian Church, S. A. VanDerveer ; Madison Avenue Presbyterian Church, Wm. H. Candee ; Marshall Street Presbyterian Church, William Y. Rohrbach ; German Presbyterian Church, Henry Pfarrer ; First Baptist Church, James Hooley ; Central Baptist Church, Jacob J. Coyne ; East Baptist Church ; J. D. Lowden; St. James M. E. Church, W. C. Finck ; Park M. E. Church, George T. Parrott ; Fulton Street M. E. Church, John McMurray ; Methodist Protestant Church, Joseph G. Coleman ; First Congregational Church, Daniel A. Gillespie ; German Moravian, Charles Ernst ; German Methodist, Henry Wolff. This committee by the same agencies distributed cards for the special services.

Music,

JOHN DUDLEY, *Chairman.*

ROBERT G. BELL,

W. T. JAMES.

The members of the choir were selected by the committee from the various churches, each of which furnished a number of its best singers. Three preliminary rehearsals were held at the Central Baptist Church under the direction of Mr. Dudley. Mr. George B. Hooker was selected as organist. The choir seats accommodated about one hundred, and they were always filled, and most of the time members of the choir had to sit with the congregation. No collection of singers could have been more harmonious, obliging and faithful, and to their services was due very much of the attractiveness of the meetings. The members of the choir were as follows :

SOPRANO.

Aitken, Miss F. A.

Bell, Mrs. R. G.

Aitken, Miss M. S.

Brant, Mrs. G. M.

Aschenbach, Mrs.

Baldwin, Miss Elvira

Aschenbach, Miss

Blake, Miss

- Bailey, Miss H. E.
Bailey, Miss M. E.
Bouton, Mrs. E. L.
Cotay, Mrs. J. H.
Crane, Miss Nellie M.
Calway, Miss Bertha
Calway, Miss Florence E.
Candee, Miss Grace
Campbell, Miss Charlotte
Cree, Miss Daisy
Coy, Miss Ella
Dickenson, Miss Allie
Darling, Mrs. O. F.
Daland, Miss G. S.
Dimock, Miss Juliet E.
Dow, Miss Marie
Dowers, Miss Kate I.
Decker, Mrs.
Foster, Miss Louise H.
Fishbough, Miss A. M.
Good, Miss Florence
Good, Mrs.
Harris, Miss L. C.
Hawkes, Miss Anna W. L.
Hawkes, Miss Florence
Harris, Mrs. C. S.
Hooker, Miss Elizabeth
Jacquith, Mrs. J. F.
Johnston, Mrs. A. F.
Karr, Miss F. S.
Karr, Miss Louise M.
Kirby, Mrs. S. H.
Lawrence, Miss Helene
Laggren, Miss Annie I.
Magie, Mrs. H. L.
Mecabe, Miss
Myer, Mrs. A. D.
Mulford, Miss E.
Miller, Miss A. H.
Miller, Miss Nettie F.
Mackey, Miss Julia
Manning, Miss Laura B.
Orcutt, Miss Mary W.
Parrot, Mrs. W. B.
Pountney, Miss
Pierce, Miss Anna
Reid, Miss M.
Ryno, Mrs. W.
Rose, Miss Mattie
Roberts, Miss G. S.
Reeve, Miss Jennie
Randel, Miss Grace
Spillett, Mrs. Sarah J.
Spaulding, Mrs. Eugene
Skillman, Miss Minnie
Strauss, Miss Louise
Strauss, Miss K.
Swick, Mrs.
Stryker, Miss Leila
Stafford, Miss Ella
Streep, Miss Annie
Seymour, Miss Jessie
Teach, Miss Sadie L.
Ten Eyck, Miss Annie
Ten Eyck, Miss Laura
Thorne, Miss Florence
Thorn, Miss Helen G.
Thurston, Miss
Townley, Mrs. E.
Thompson, Miss Josie S.
Van Duzer, Miss Mattie
Winans, Mrs. E. O.
Wright, Miss Eliza
Wright, Miss Jennie
Woodward, Miss Ella B.
Young, Mrs. A. F.

CONTRALTO.

Annin, Miss	Karr, Miss K.
Bird, Miss Alice O.	Morton, Mrs. J. B.
Bird, Mrs. C. A.	Mackey, Miss
Binns, Miss	Meyer, Mrs. C. R.
Butler, Miss H.	Mack, Mrs. W. A. M.
Conrad, Mrs. F.	Pettit, Mrs. Alonzo
Crane, Mrs. A. S.	Price, Mrs. F. B.
Campbell, Miss	Price, Miss Bessie
Cowley, Mrs. R. B.	Reinhart, Miss V.
Downer, Mrs. D. R.	Rhodes, Miss Lillian M.
Daland, Miss A. K.	Slinger, Miss Cora
Doyle, Miss Florence V.	Stryker, Miss Carrie
Foster, Mrs. W. H.	Streep, Miss Rose,
Frazer, Mrs. J. A.	Tomlinson, Mrs. E. T.
Garmon, Miss Laura	Wade, Miss Lizzie E.
Gardner, Mrs. S.	Whittaker, Miss M. E.
Hough, Mrs. Thos. L.	Williams, Mrs. L. D.
Harris, Miss Ida M.	Wind, Miss Mary E.
Harrop, Mrs. W. E.	Yawger, Miss
Harrop, Miss Nellie B.	Yawger, Miss Alice
Hooker, Miss Gussie	Yawger, Miss Cora

TENOR.

Baiz, Mr. M.	Holzapfel, Mr. Sebastian
Bird, Mr. C. A.	Kiggins, Mr. W. A.
Bonnell, Mr. J. V.	Kiggins, Mr. I. C.
Chapin, Mr. D. H.	Moore, Mr. Edgar B.
Crane, Mr. A. D.	Millin, Mr. Thomas R.
Canniff, Mr. Frank E.	Morrison, Mr. A.
Canniff, Mr. J. C.	Moore, Mr. C. C.
Carne, Mr. Samuel	Miller, Mr. L. B.
David, Mr. D. E.	Rogers, Mr. C. C.
Davis, Mr. Isaac	Reinhart, Mr. Chauncey
Downer, Mr. D. R.	Stager, Mr. R. B.
Foster, Mr. Frederick	Thorn, Mr. W. H.
Fee, Mr. C. E.	Van Duzer, Mr. Orrin
Fisher, Mr. C. W. B.	Whiting, Mr. W. H.
Frew, Mr. James	Winans, Mr. E. O.
Humphrey, Mr. W. J.	

BASS.

Adams, Mr. F. S.	Jaquith, Mr. J. F.
Binns, Mr. F. E.	Jones, Mr. William
Bouton, Mr. A. F.	Luster, Mr. W. H.
Bull, Mr. Benj.	McGinley, Mr. John
Conrad, Mr. F.	Marsh, Mr. G. H.
Campbell, Mr. A. P.	McMurtry, Mr. John
Conway, Mr. H. P.	Newcomb, Mr. J. F.
Carmichael, Mr. W. E.	Pierce, Mr. Rob't R.
Dakin, Mr. F.	Rathgen, Mr. F. C.
Daland, Mr. W. B.	Rosenthal, Mr. W. C. C.
Daland, Mr. George G.	Smith, Mr. Howard W.
Daland, Mr. D. A.	Smith, Mr. Frank K.
Davey, Mr. W. H. K.	Smith, Mr. Lambert
Faulks, Mr. N. W.	Woodward, Mr. Jas. A.
Fox, Mr. W. J.	Woodruff, Mr. F. P.
Higbie, Mr. F. E.	Woodruff, Mr. A. A.
Hargrave, Mr. Arthur	Willett, Mr. W. W.

Ushers.

L. B. MILLER, *Chairman.*GEORGE S. LEARY,
EBEN CALDWELL,
E. B. MOORE,S. S. THOMPSON,
E. W. T. FAINT,
THOMAS BLAKE.

This committee selected the ushers. Each of the churches had representatives in the company of ushers numbering about one hundred. Mr. Mills met the ushers on the night of his arrival, gave to them such instructions as were necessary, and they were his great aides in the management of the meetings. To their efficiency, willingness and devotion, more than to any other single instrumentality, was due the extraordinary success in the management of the vast audiences and the satisfactoriness of the results. They were thoroughly drilled, and the great audiences which poured in upon them whenever the doors of the church were opened were always cared for in a few moments, without confusion and to the satisfaction of all. The ushers aided Mr. Mills in the distribution of pledge cards and tickets for the

special services, and in many other matters relating to the conduct of the meetings. The ushers were as follows :

Chief Usher—RUSSELL W. WOODWARD, Third Presbyterian Church.

Assistant Chief Ushers,

GEORGE P. MATTHEWS, First Baptist Church.

THEODORE K. PEMBROOK, First Presbyterian Church.

GEORGE S. LEARY, Third Presbyterian Church.

S. S. THOMPSON, Second Presbyterian Church.

First Presbyterian Church—E. S. Atwater, Ira B. Wheeler, Walter B. Timms, Henry W. Pierce, W. M. Dunlap, T. K. Pembrook, George H. Golden, Charles H. Langdon, James C. Woodruff, Augustus S. Crane.

Second Presbyterian Church—H. O. Halsey, Chauncey Harris, Fred. V. Price, Calvin B. Orcutt, J. F. Newcomb.

Third Presbyterian Church—Isaac Faulks, James D. Clark, Spencer A. Van Derveer, E. L. Bouton, J. Anderson Fraser, A. F. Bouton, B. M. Ogden.

Westminster Presbyterian Church—F. H. Pierson, Henry A. Haines, Robert Davidson, Cornelius H. Clark, Archibald Barklie, Clarence Berry, Benjamin Darby, Miller W. Bauchelle, Charles F. Coaney, Fred. K. Day.

Marshall Street Presbyterian Church—Walter O. Smith, George Cameron, William Ballantyne.

Madison Avenue Presbyterian Church—Lewis C. Lillie, William H. Candee.

First German Presbyterian Church—Henry Pfarrer, C. Herbert, Theodore Pfarrer, Peter Duelk, William Hopf.

St. James M. E. Church—E. Caldwell, John W. Orr, William J. Carlton, T. B. Osborn, H. N. Howard, William C. Trewin, W. C. Finck.

Park M. E. Church—William B. Boyer, George R. Sayre, H. C. Fulkerson.

Fulton Street M. E. Church—Emil Wolf, George V. Tate, William H. Perine, C. T. Roper, Joseph Brant, A. H. Chapin, William A. Emigh.

First Methodist Protestant Church—Frank Oldham, Joseph G. Coleman, W. J. Brook, Elwood Phares.

First Baptist Church—Charles W. Maxwell, Charles L. Meyer, F. Aschenback, W. J. Corbet, Charles B. Waters.

Central Baptist Church—George E. Dimock, Jacob J. Coyne, A. D. Meyer, Frederick Foster, Frank H. Davis, A. W. Macdonald, Charles A. Coyne.

East Baptist Church—E. W. T. Faint, Harry G. Anderson, Peter F. Dorland, William Carberry, A. P. Palmer, Randolph S. Miller.

First Congregational Church—Daniel A. Gillespie, George W. Smith, Thomas Davis, Henry Smith.

Devotional.

FRED'K K. DAY, *Chairman.*

FRANK H. DAVIS,
CHAS. STAFFORD,

W. B. HAMILTON,
SAMUEL P. THORNTON.

This committee had the appointment of the leaders for the day prayer service and other devotional meetings arranged as over-flow gatherings. They selected the topics, and had charge of the printing and distributing of the topic cards.

THE SERVICES.

TUESDAY EVENING, DECEMBER 29TH.

“**T**HERE shall be showers of blessing” was the hymn which opened the first meeting on Tuesday evening, December 29. The rain was beating violently on the window panes, and it was the feeling of many that it was typical of the divine blessings to be showered on the city. It was to them as if God was saying “ Bring ye all the tithes into the storehouse * * * prove me now herewith * * * if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

The storm began at about noon, and it increased in severity as the evening approached. The people, however, began very early to assemble in front of the church, and although it was known the doors would not open until 7:30 o'clock, fully an hour before that time there were some in waiting at the church entrance.

A crowd gathered and stood many minutes in the storm before the doors were opened, and then they poured into the church in such numbers, that in a very few moments there was an immense audience to greet Evangelist Mills when he came upon the platform. The congregation was composed largely of church members, and their interest betokened a readiness for the work.

Nearly all the pastors were present, and most of them sat on the platform. “ Revive us again ” was the second hymn, after which Rev. Dr. Edson W. Burr, of St. James M. E. Church, invoked God's blessing on the meeting and the efforts to be made in the days coming. The

meeting was presided over in the opening exercises by Rev. Dr. John W. Teal, of Westminster Presbyterian Church.

Mr. Greenwood sang a solo, "Beloved, now are we the sons of God."

Dr. Teal made no formal introduction of Mr. Mills and Mr. Greenwood. He said "These brethren do not need any introduction. Mr. Greenwood has introduced himself in the hymn he has sung. They came in the name of Christ. We welcome them in His name, and rejoice at their coming because of their work's sake in other places."

Mr. Mills, who had come upon the platform during the singing of the second hymn, then read the 126th Psalm, and made application of the words to the occasion. He said: It was not a scriptural prayer to entreat the Holy Spirit to come, except the prayer be that He come in the suppliant's heart. The Holy Spirit is present. He is in the church and everywhere, except in the hearts with the doors barred to keep Him out. When should the prayer be for God to revive us again? It can never be inappropriate in the midst of revival or at any time, so long as there is coldness in the hearts of the prayer offerers. The prayer should be in the language of the Psalm, "Turn again our captivity, oh Lord, as the streams in the south." Why as the streams in the south? They are not as beautiful as many of the streams in the north, but there are more in the south, and broader is the fertility from them, and they have one characteristic that is pertinent—they never freeze up. That should be the prayer of the Christian for the spirit and power of God, and for its continuance in the soul so that there is never room for coldness again. In concluding the psalm Mr. Mills made a beautiful appeal for earnestness and confidence in God to do great things for His people.

The hymn "Bringing in the sheaves" was sung, the congregation standing.

Mr. Mills then selected as his text 2 Corinthians, viii, a portion of the 5th verse: "But first gave their own selves to the Lord." The sermon was addressed particularly to Christians, and was an appeal for their consecration to the Master and His service. A gift must be voluntary, unselfish and irrevocable. Man cannot be forced to make a gift. Man has the power to choose right because it is right, and to turn away from wrong because it is wrong. Virtue is the voluntary choosing of right because it is right. Christianity is doing the will of God because it is the will of God. Mr. Mills dwelt upon the three conditions of giving up for Christ: the voluntary, unselfish and irrevocable surrender

to His will ; illustrating each point with incidents in his own experience and in the lives of others. There is one little word in the text which, he said, should be especially emphasized ; it is the word *First*. People are apt to think this experience of self-surrender must result from Christian training, by experience, knowledge and service for God first. Self-surrender precedes all ; it is before knowledge. We only know God as we do the will of God. There is nothing spiritual in intellectual knowledge. It is an awful heresy to exalt the intellect to the depreciation of the heart and spirit. It is a fearful mistake for parents to send their sons to almost Godless colleges because they think it commendable to develop the brain. The world by wisdom knoweth not God. He is revealed by the Spirit of God. To have the life that cometh from God, man must be born again. Mr. Mills then related incidents of people who had no intellectual knowledge as the world understands it, and yet knew more of God than the educated. I knew one woman, he said, who could not read, and did not know the name of God if she saw it in print, but she knew more of God than all the members of the church to which she belonged. Self-surrender comes before experience. One can only know God by being a Christian, and the experience of the joys of salvation comes after a surrender unto the will of God. Self-surrender comes before service. There can be no purpose to serve God until the surrender to Him is made and the will of God is revealed in the man. Man cannot make himself fit by service before the surrender. The only fitness required is the willingness to do His service.

In concluding the sermon, Mr. Mills said he was sometimes asked with what kind of a congregation he liked to commence his meetings ; whether he desired first to have the Christians by themselves or those not yet Christians. Others asked whether he would prefer first, congregations of young people or men alone. As God was his witness, he said, he commenced with himself, by self-consecration. He then pleaded for the gracious God to let His work of grace begin at once in that meeting among the people there assembled. He asked the question : "Ministers of the gospel, Christian friends who have called us here, and to whom we have come with willing footsteps, have you first given yourselves to the Lord ? Will you do it now?" Mr. Mills concluded his sermon with a brief prayer, impressively made, and the benediction.

WEDNESDAY, DECEMBER 30TH.

THE day opened with the first of the series of Morning Prayer Meetings held in the Central Baptist Church. The services opened promptly at 8 o'clock and closed as promptly at 8.30. The attendance was large for the first service. The meeting was led by Mr. C. B. Orcutt, who announced the topic as "Prayer for the Holy Spirit." He said he had asked permission to change the thought to that which was developed by Mr. Mills the evening preceding, which was that it was not needed to pray for the Spirit's presence—that we have in abundance, but it was necessary for Christians to pray that their hearts might be opened to the influence of the Spirit, which was all pervading. This theme ran through all the prayers and talks, which were numerous and concise and pointed.

Afternoon.

The first afternoon service was held this afternoon, and the interest was manifested in ways surprising. It had been the rule in this city for afternoon meetings to be attended by women and children almost exclusively, but there was an exception at this service that was very noticeable. Men who in the morning went to their places of business in New York or other cities, returned on early trains and were in the great congregation which filled the body of the church. Business and professional men in the city also made sacrifices of their time in order to attend.

"Something for Jesus," and other familiar hymns were sung while the congregation was assembling. Rev. E. B. Cobb of the Second Presbyterian Church offered prayer. After the announcements Mr. Greenwood sang, "Ho, every one thirsty in spirit," and the congregation united in the hymn "Thou art my God."

Mr. Mills' text was chosen from Jeremiah xiv, parts of the 8th and 9th verses. Mr. Mills shortened the words to the question, "Why shouldst thou be as a mighty man that cannot save?"

He opened his discourse by speaking of revivals. He said he believed God had put in the hearts of the people a form of effort which is the mightiest permitted to men. United and earnest effort for the salvation of men is in harmony with the efforts for the best promotion

of business and other things in life. He referred to the days of the Old Testament and the frequent gatherings of the people of God for special efforts. He said before Christ came a messenger was sent to herald His coming, and John the Baptist was nothing if not a revivalist preacher. Jesus himself was not a preacher if not a revivalist. Then after Christ came the Day of Pentecost, and the Church of Christ was born in a revival. He showed how the revival spirit had marked the progress of missionary work, and how in Germany the Reformation was a revival which transformed that country. Revivals have the approval of God, and where they have existed nations have triumphed. In America after the Revolution the nation could not have existed but for a religious awakening which took place.

Mr. Mills then spoke of the great revivals in 1801 and 1802 and in 1857 and 1858. Since the latter date there has been no national revival, and he did not know whether there will ever be. He was not concerned about it. There are sections of the country now more largely populated than the whole country was in the days of these earlier revivals. The people who say that the former times were better than now, and the power of God was more manifest, need to be rebuked for faithlessness and failure of discernment.

Mr. Mills then spoke of some of the recent revivals in this country. He referred to the work of Mr. Moody, who had spoken to 17,000 men at a time, and hundreds of men were brought to Christ in an hour; 30,000 converted in the wicked city of Chicago; more converts made in one day in proportion to the population than at Pentecost. In St. Johns, the little Vermont city, 15,000 people were brought to Christ at one time. He knew of a church in Indiana which had to be pulled down to build one large enough to hold the converts. A church with 200 members received 520 converts into membership in one day. Never, said Mr. Mills, was there a time before when people were so moved by the Holy Ghost; and never was the revival work so extended in the land. Why not a revival here in Elizabeth? Do the people think God able to accomplish such results here? Do they think He is willing to? Do they think He would like to see such a state of affairs here with righteousness running down the streets like rivers? They must say that God is able, willing, and concerned to see it. Then why does He not do it? Isaiah told the secret. It was the iniquity of the people that separated them from their God; and it is the worldliness, the selfish-

ness, indifference and pride of men that limit the power of God. Mr. Mills said there were three conditions necessary for God to do a great work in Elizabeth. First, those who are Christians must forsake their sins: they must search their own hearts and have all impurity removed. The inconsistencies of Christians is the argument the skeptic uses. Second, Christians must engage in faithful, earnest, importunate prayer; and third, consecration and personal effort are necessities. Mr. Mills illustrated the points with incidents of the manifestations of the Holy Spirit in the lives of individuals.

The service closed with the hymn "Even me."

Evening.

In the evening every part of the church was filled, and it is estimated that thirteen hundred people were present. The choir seats were all occupied, and fully one hundred trained voices united in leading the congregation, making the music an inspiring feature of the service.

After the quarter of an hour Praise Service Mr. Greenwood sang beautifully the solo, "Throw out the life line," inviting the congregation to join him in the chorus, and the touching melody made a deep impression. Rev. J. F. Nicholas of the Congregational Church made the opening prayer.

Mr. Mills took for his text Matthew v, 47, "What do ye more than others?" He said the Master never uttered more tender or more cutting words. A young man, when asked if he was a Christian, said, "Why, I have been for thirteen years, and you should have known it." How are they to find it out, by searching the church books or watching him at the communion service? Is there anything to tell whether a person is a follower of Jesus Christ? I believe there is. If not, there is no salvation. If salvation does not make one nobler, purer, happier, more powerful for God, there is no need of it. I was once asked if it was not indiscreet for a minister to speak of the inconsistencies of Christians. The woman thought that presenting the inconsistencies led people to think there is no reality in religion. There is need in the church of more men like Gideon's three hundred. Christians should be separate from the world, there should be perfect marks upon them, and they so transformed that those who look upon them would glorify

God. A philosopher said, "Christianization of Christianity is what the world wants to-day." A follower of God should be what God wants him to be. There is need of personal purity. If the Lord Jesus is within it will develop on the outside. It should not be a struggle to live a Christian life. Christ-life is life, and it brings forth the very character of God because God lives in such a person. There is need of Godliness in business. I knew a banker once who for five years had not the courage to ask a clerk if he was a Christian. When he did, the clerk answered, "Why, I was trying to get up courage to ask you the same question." Neither of these men had manifested Christianity enough to pass them through the pearly gates. Business needs the appliance to it of the principles of the Sermon on the Mount. It is said hotel keepers cannot be Christians. I knew a hotel keeper who was a Christian and kept his hotel and temper, too. Once when a rich patron was finding fault because some of the guests did not reach what he thought was his social standing, the hotel man smiled and smiled, and answered simply, "This is my Father's house and these are my brothers and sisters." Finally the enraged patron said he never saw such a man, nothing seemed to hurt him. The hotel man answered, "You cannot hurt a dead man." A Christian is dead to sensitiveness. Nothing hurts him only that which hurts the Lord Jesus Christ.

Mr. Mills dwelt upon the necessity of Godliness in the home, the necessity of more brotherly love, the forgiving of those who trespass against us, and the need of more trust in God in the hours of affliction. He touched again on the inconsistencies of Christians, and said the meanest thing in the world is a worldly Christian. There cannot, in fact, be a worldly Christian; one might as well speak of a black white man or a heavenly devil. He closed with a stirring appeal for personal effort, with a beautiful illustration from an incident of the war, in the sacrifice of soldiers in storming a fort. So Christians in this community should rise and storm the fort of iniquity, and send back their compliments to the Great Commander of the triumphs won.

The services closed with the hymn "So let our lips and lives express."

THURSDAY, DECEMBER 31ST.

THE Morning Prayer Meeting in the Central Baptist Church was led by George E. Dimock, and the topic was "The Power of Prayer." Matthew xxi, 22; John xv, 7.

Afternoon.

The presentation of the gospel by Mr. Mills was powerful on this day. At the afternoon service the church was filled with an attentive audience. The praise service began with inspiring hymns, including "Hiding in Thee" and "My Jesus, I love Thee." The opening prayer was made by Rev. E. T. Tomlinson, of the Central Baptist Church, and Mr. Greenwood sang "My Saviour." The text chosen by Mr. Mills was "Things that accompany salvation," a portion of the 9th verse of Hebrews vi. He said it was a serious thing to ask God for a revival, and to ask Him for an outpouring of His Spirit. It was a terrible thing to ask this unless the hearts of His people were prepared to receive the things that accompany salvation. There are many things which accompany salvation; too many for him to mention them all. The first thing that accompanies salvation is knowledge of salvation. People might get through the pearly gates and not know they had had salvation. There is such a thing as being physically alive and not knowing it. We are alive when we are asleep, and sometimes people are unconscious. People might exist spiritually in that condition, but it would not be living. The one who has the great salvation in the true sense knows it. He knows God. Mistakes are made as to the assurance of salvation. Some think salvation comes by intellectual experience. When he was a pastor a man came to him on business, and among other things said: "You didn't know I was a member of your church?" Mr. Mills replied that he never saw anything in him to indicate it. The man said he staid away from church to be consistent. Thinking that a strange statement, he asked the man for the meaning. The man said he was doing wrong in his business. He was a druggist, and selling whiskey; more than that, he was selling unlawfully, and as everybody knew it to be inconsistent, he staid away from church; but, said he, "I always get to communion, and I know I am saved." Mr.

Mills asked him how he knew it, and he replied, "Because it said so in the Bible." Mr. Mills asked where in the Bible it said that a man who sells whiskey unlawfully is saved. He turned to the passage in John : "He that heareth my word and believeth on Him that sent me, hath everlasting life." Why, the poor, miserable blasphemer, said Mr. Mills, did not understand the meaning of the verse. It is not intellectual knowledge that saves. He that believeth with the heart believeth unto righteousness. The assurance of salvation is when your spirit and the spirit of God beareth witness together of your willingness to do His will. Another thing that accompanies salvation is growth. Growth in grace, purity, knowledge, character, power, ease to do God's will. Other things are joy, love to Jesus, and power to influence others.

The service closed with the hymn "More holiness give me."

Evening.

On Thursday evening the church was crowded, and the meeting was an exceedingly impressive and interesting one. Mr. Mills made it appropriate to the closing hours of the year, and the great audience felt the responsibilities upon them. The hymns at the opening were : "He is coming." "Praise Him" and "Near the cross." Mr. Greenwood sang "What a wonderful Saviour is Jesus," inviting the congregation to join him in the chorus. Rev. J. T. Kerr, of the Third Presbyterian Church, offered prayer.

Mr. Mills chose as his text Luke xxii, 41. He spoke of the earnestness of the prayers of Christ, and of Moses and Paul, and in contrast spoke of the frivolous unconcern of many Christians for the unsaved. It is the agonizing prayer of the righteous man that availeth much. Men are concerned on every other subject but the one great theme worthy of the concern of men. He contrasted the interest of men in political campaigns with their concern for the salvation of those about them. Sometimes people say they wonder that so few are saved. He wondered that so many are. A young man in time of revival was asked why he did not join the church. He said his mother and sisters belonged to the church, and said "Mother would be crucified for me, and sister has already made great sacrifices for me to get an education, but do you think they believe they will be separated from me throughout eternity? No, they do not. They have never shed a tear for me." There is no argument against a tear, said Mr. Mills, and he related sev-

eral instances of conversion when the Christian expressed concern with tears. A man who had scoffed and would not listen to any appeal, was followed by his sister to the church door. He laughed at her, but as he was going out he looked back and saw a tear on her cheek. It melted his heart, and he gave himself up to Christ. Mr. Mills presented further argument along this line, and gave many illustrations. He said he would not ask for a sinner to turn to Christ unless the church was first aroused. It was an awful thing to take a new born person into a lifeless church to be starved or frozen to death.

When he had concluded the sermon, Mr. Mills gave the first invitation for an after service. He did not ask all to tarry, but put the invitation to classes, as follows: Church members who believed they had been converted, but did not feel satisfied; all who were church members and felt they were not really Christians, and were willing to confess their sins; all who were concerned about the salvation of some one, and all who were not Christians and were concerned about themselves. Only a small percentage of the congregation went out. Then followed a solemn service, which made profound impressions. Mr. Mills first asked those who were concerned about others to make requests, and everywhere about the church people arose. Wives asked prayers for their husbands, husbands for wives, parents for children, children for parents, friends for friends, Sunday School teachers for their classes. One pastor asked for prayers for his confirmation class, and another for his father 3,000 miles away.

The invitation was then given to those who were concerned about themselves, and many arose. Cards were distributed by the ushers, reading as follows: "I desire henceforth to lead a Christian life. Name _____. Residence _____. Church or pastor preferred _____. Many of these cards were signed, and they were again collected. A record is made, and the persons signing are waited upon.

The hymn, "What a friend we have in Jesus," was sung, and Mr. Mills stood at the head of the aisle to give Christian greeting to those who wished to lead the new life. Very many went forward, and as he took their hands he spoke encouraging words. Scores said they meant to lead Christian lives. Many of them were men, and their faces indicated their earnestness. It was a remarkable New Year's eve scene. Throughout all the meeting there was no wild excitement, but an impressiveness that was deep and which moved all present.

FRIDAY, JANUARY 1ST.

THE New Year Morning Prayer Service in the Central Baptist Church was led by Mr. Thomas Blake. The topic was "Taking the Lord at His word." Acts xxvii, 25; Rom. iv, 20, 21.

Morning.

The first day of the New Year was made a day of services. At ten o'clock a general consecration meeting was held in the First Presbyterian Church. The hymns "Close to Thee" and "Thy will be done" were sung, and an invocation for the manifestation of the Holy Spirit was offered by Rev. James M. Nourse of the Madison Avenue Presbyterian Church. Then the hymn "Onward, Christian Soldiers" was sung with much spirit. Mr. Mills at once asked the Christians present to speak out the desires of their hearts in a few words, and there was a ready response from many. In two or three words expressions were given, such as "Create in me a new heart," "I want less of the world, more of Jesus," "This year for Christ," "My whole life for Christ," etc. At times two and three were on their feet at once. Then Mr. Mills asked for those who had been Christians for some time and had never spoken for Christ to open their lips. A number arose, and for the first time publicly witnessed for Christ. Mr. Greenwood gave testimony and sang softly and sweetly "All for Jesus."

Mr. Mills delivered a brief and powerful sermon from the text Gen. xxii, 16 and 17, "And said, by myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore, and thy seed shall possess the gate of his enemies." The one thought he sought to impress as concerning a submission to entire consecration to God was the giving up of the last thing. To have the same promise of God fulfilled, Christians must do what Abraham did when he willingly offered up Isaac. He was a Christian before, but that was the final test God put upon him, and then said "because of this thing I will bless thee." The voice of

God comes to Christians now just as distinctly as it did to Abraham, but they are not willing to believe it is God's voice. They must be willing to imitate Abraham's magnificent exhibition of confidence in God.

"Take my life and let it be" was the closing hymn.

Afternoon.

In the afternoon Rev. Mr. Buckle offered the opening prayer and Mr. Greenwood sang "They that be wise shall shine." Mr. Mills took for his text the words found in Acts viii, 35, "He preached unto him Jesus," and the theme concerned the qualifications of a successful gospel preacher. In the first place, he said, Philip was not a preacher at all, as that term is used to-day. He was a trustee of the church, and he was chosen because he was full of the Holy Spirit. The rest of the trustees selected for that church were men like unto Philip. That was a hint to the churches of this day. No church is poor with officers like those men, and no church is rich that has anything but godly men in responsible places. Philip preached wherever he went, a model preacher for the people of the present day. There were five qualifications in Philip which made him a successful preacher. He worked in connection with God, never independently. God speaks as directly to men to-day, but they are not close enough to Him to hear. Philip was a man of mighty faith. It took great confidence in God for him to leave in the midst of the revival at Samaria and go out into the desert. Philip was a remarkable example of obedience. Moses and others hesitated at God's word; but of Philip it is said he heard God and went. He was posted in the Scripture. It is a terrible thing for a church member to be ignorant of God's Word, and not able to apply its truths to the hearts and consciences of men to save them. Philip was a man of tremendous earnestness, and God is looking for earnest people.

Mr. Mills illustrated the sermon with many illustrations, closing with incidents in the life of "Uncle John Vassar," who was converted when twenty-five years of age while employed in his uncle's brewery at Poughkeepsie. He put his Bible over the vat, where he could get at it conveniently. There was an explosion in the brewery, as there always is when the Word of God and beer are brought together. It blew John Vassar out of the brewery, and he spent his life in speaking of Jesus to every one he met. In Boston Mr. Vassar spoke to an elegantly dressed

lady he met in a hotel, and asked her if she was a Christian. She said she hoped she was. Mr. Vassar responded : " I don't mean that kind of a Christian. Have you been born again ? " The lady said they didn't believe in that at Boston. Mr. Vassar asked her if she believed the Bible, and she said she did, and he began to read and pray with her. When her husband found her after Mr. Vassar was gone she was in tears. She told her husband, and the man said she should have told him to have minded his own business. The lady answered : " If you had seen him you would have thought he was minding his business."

The hymn, " Saviour, Thy dying love," closed the service.

Evening

There was a greater attendance at this than at any previous meeting. The people gathered in front of the church at an early hour, and when the doors were opened it was a remarkable sight to see the people pour in. The ushers displayed their efficiency, and the immense congregation was seated in less than two minutes, and without any confusion.

The singing was an interesting feature of the service. Mr. Greenwood divided the verses and choruses of some of the hymns, or rather divided the congregation ; having the choir, the people down stairs, and in the gallery sing alternately and in chorus. The effect was pleasing. He sang the solo " Throw out the life line," and an impressive selection, " Where will you spend eternity ? "

Mr. Mills began his services by taking for his text Acts viii, 21 : " Thy heart is not right in the sight of God." An atheist's heart, he said, is not right in the sight of God. He did not know of a man today who has an atheistical head, but hundreds have atheistical hearts. The men of a few years ago who said there was no God, now believe that there is a God intellectually ; but not all of them serve Him. A man to say with his head that there is no God must have an infinite mind ; but to say it with the heart is a different thing. A man may believe with his head that there is a God, but at heart he may be an atheist. An idolatrous heart is not right in the sight of God. He believed that if a man keeps the first commandment he finds about all that is necessary for him to know. A minister once went to an old whaling captain and asked him if his heart was right with God. " My heart," replied the old whaler. " I have no heart. But if you could see the place

where my heart ought to be, you would find the image of a whale." I wonder, said Mr. Mills, what your heart would be the image of, my friend, if it were photographed tonight? An unbelieving heart is not right in the sight of God. There is a good deal of talk now-a-days from men who say they believe in practical righteousness, but not in Jesus Christ. Such talk is nonsense. Jesus Christ is the only example of practical righteousness. He remembered going to see a man on his sick bed once, and the man said : "I can't see how it is reasonable for me to believe that God will condemn me because I do not believe in Jesus Christ." He explained to him, and finally the sick man said : "I see. It is just like this : A trout goes to clear water because he is a trout ; and the flounder seeks the bottom of the sea and the mud because he is a flounder." That is just the way it is with you tonight, friend. If you don't love Jesus Christ you are a flounder. It is evidence of itself. A heart that is wrong in the sight of its fellow men is wrong in the sight of God. What a great deal of nonsense we hear about universal brotherhood. There is no such thing as brotherhood without fatherhood. A dishonest man, a selfish man, a mean man, any man or woman with a bitter feeling in the heart against a fellow being, or a person who will not forgive the worst offense committed against him by a brother, is not right in the sight of God. This bitterness of heart against a fellow man has interfered more with the entrance of persons to the kingdom of heaven than anything else he knew of. He remembered a lady who once told him she wanted to be a Christian, but she had trouble with her sister and it was hard to forgive her. She finally consented to forgive her sister, and as he has looked into her eyes as she sat in meeting since that time, he could almost see the vision of a soul in heaven. He met a lady one day and he asked her if she was a Christian. "No," she replied, "but I should like to be." There still seemed to be something wrong with that woman, and at last he asked : "Are you at peace with the world?" The answer came from her lips like a dart aimed for the heart : "No, sir." "You'll have to get that spirit out of you before you are forgiven," he said. "Then I shall never be forgiven," she answered, as she shut her mouth tightly ; and as he looked into her eyes he could see the vision of a soul in hell, and that woman was with a devil as a constant companion for years afterward. A hard, impenitent heart is not right with God, and a careless, procrastinating heart is not right in the sight of God. More men

lose their souls by saying "Not tonight" than by using any other words coined.

The closing hymn was "Almost persuaded." Mr. Greenwood sang the last verse, and ended with the word "almost" with great solemnity.

The invitation to a fifteen minutes after-meeting was made general, and all remained. While the congregation had their heads bowed in silent prayer, Mr. Mills asked all those who wished to become Christians to stand up. Many did so in all parts of the church, and Mr. Mills prayed for them. The cards were circulated again, and altogether in the two meetings over one hundred were signed.

Rev. F. M. McAllister, of Trinity Episcopal Church, pronounced the benediction. Those who had made requests for prayers were invited to pass out during the last hymn and join Mr. Mills in the chapel.

The chapel was crowded with those who accepted the invitation, and for an hour or more the scenes were very affecting and impressive. Scores arose and asked for prayers; many expressed their desire to become Christians; and it was a meeting rich in the salvation of souls. Mr. Mills personally greeted most of those present, and spoke encouraging words to the new converts.

SATURDAY, JANUARY 2ND.

THE Morning Prayer Meeting was held as usual on Saturday. This day the leader was Henry S. Prentiss, and the subject was "Christ's power to save," John iii, 16 and 17; Heb. vii, 25.

Evening.

"It will be almost a calamity for a superintendent or Sunday-school teacher to miss Saturday evening's meeting," said Mr. Mills, on one occasion during the week. Those who met with him on this evening, heard his suggestion, and witnessed the results the next day, learned what he meant.

It stormed this evening, but the rain and sleet had no perceptible effect on the attendance at the conference Mr. Mills had requested with

Sunday-school workers. It took place in the Second Presbyterian Church, and there was present an audience of between eight and nine hundred, all Sunday-school workers, pastors, superintendents and teachers.

Mr. Greenwood led in two hymns, "I love Thy kingdom, Lord" and "Saviour visit Thy plantation."

Mr. Mills prayed, and then talked to the audience in a familiar manner, using illustrations and incidents in his experience to enforce his arguments. His purpose was to suggest to his hearers the best use to be made of the Sunday-school sessions the following day. His suggestion was that the lesson be omitted and all formalities set aside, and the time devoted to an earnest effort to bring the scholars to Christ. He told many interesting instances of services of that kind, resulting in the salvation of many scholars. He spoke of the responsibilities upon teachers and the need of personal appeal to members of classes to accept Christ. He said they would find the scholars ready to meet them half way. After his talk he assigned different portions of the church and lecture room for meetings of schools to arrange for the proposed services ; suggested that there be little formality about the matter, but a dependence upon the guidance of the Holy Spirit. Some of the teachers arranged for meetings the following day.

SUNDAY, JANUARY 3D.

THE first Sabbath day while Mr. Mills and Mr. Greenwood were in the city was a wonderful day. There were wonderful meetings and wonderful manifestations of the power of God. Hundreds manifested a desire to become Christians. As a result of Mr. Mills' propositions the sessions of most of the Sunday-schools were of peculiar interest. Lessons were dispensed with and teachers grouped their classes about them and talked to them of Jesus. Prayers were offered, and in all the schools many scholars asked for prayers and signed the cards, promising henceforth to lead Christian lives.

At ten o'clock in the morning the first Young People's Meeting was held in the Westminster Presbyterian Church. The attendance had

been limited to those between the ages of 10 and 35, the members of the Sunday-schools north of the railroad tracks, and young people who did not attend any Sunday-school. It was a great gathering, and the appearance of so many youthful faces was inspiring. About twenty-five of the choir sat in the organ gallery and helped Mr. Greenwood in leading the singing. The hymns "Wonderful words of life" and "Seeking for me" were used at the beginning, and Mr. Greenwood sang the verses of "I will sing the wondrous story," all joining with him in the chorus. This was followed by "Praise God from whom all blessings flow." Dr. Teal made the invocation, and Dr. Pingry offered the prayer.

Mr. Mills read Proverbs iii, and took for his text Ecclesiastes xii, 1, "Remember now thy Creator in the days of thy youth." It was an affecting discourse, abounding in counsel to the youth to surrender themselves to the service of God. He said most people have a wrong idea of the time to become Christians. It is not the accepted time when they become settled in life, aged, or when sick or dying. It is while they are young. The promise of acceptance is to the young. There are three reasons why the young should accept Christ. First, it is the way to have a good time. It is the way to lead a pleasant life. Other things seem good to men, but there is always a touch of bitterness and sorrow with them. If he had the tongue of an angel it would not be eloquent enough to tell the delight of true service to God, and eternity would not be long enough to tell it in. The young should become Christians because it is a useful life. It is not only the way to get good, but to do good. A man who had been vice-president of the United States once went into a church at Washington and said his life had been a failure. Other men could be congressmen, or be vice-president, but no other man could have had the same influence for Christ that he could have had, but he let the opportunities go by. No man ever had anything but a wasted life on this earth unless he served God. Young people could do wonders for Christ. A man who refused to go to an inquiry room when asked by men and women was led there by a six year old child, and gave himself to Christ. In his church once, Mr. Mills said, he had a band of twenty-one consecrated boys, and if he had been called to give up the officers of his church or his boys, he would have given up the officers. He told an interesting story of the conversion of these boys, first five in number, and then by their own exertions in holding prayer meetings they brought the others; and the leader of the band

was instrumental in saving the soul of his father, an infidel. The third reason why the young should become Christians is, that youth is the only time when they can be sure they can become Christians. Over two-thirds of all who become Christians enter the service of God under twenty years of age. In conclusion, Mr. Mills spoke of the danger of putting off until the heart became hardened, and told a pathetic incident as follows: During a revival a young lady was almost persuaded, and she realized that such was her condition, but she deferred the step. Six months later she was taken sick. The pastor of the church went to see her. She said, "Doctor, I am sorry you came to see me. Don't speak to me about Christ." The pastor said he came for that purpose, but she said it was too late, she was lost. She then told him that when almost persuaded at the revival meeting she wrote five awful words in her hymn book. She asked him not to look at the book until she died. The pastor, with trembling hands, after her death, opened the book and found written on the first page, "I will run the risk."

Concluding the sermon, Mr. Mills made an appeal to those who desired to be Christians, and many arose. It was an affecting scene. In some instances several of one family and entire Sunday-school classes stood up. The cards were distributed by the ushers, and over two hundred were signed. Mr. Greenwood sang "Come sinner, come," and while he was singing, the invitation was given to those who had requested prayers and others to assemble in the Sunday-school room, where words of Christian cheer were given by Mr. Mills, and an impressive service was held; many who had risen for prayer made confession with their lips, and some joyous testimonies were given in a few words. One affecting incident was the confession of a man, who said he came to Christ, not by the influence of Mr. Mills' preaching, but by the question asked him a day or two before by his five-year-old son, "Papa, do you love Jesus?" The word of God had touched him, and he intended to make an honest effort to follow God.

Afternoon.

In the afternoon at half-past three o'clock a similar service was held in the First Presbyterian Church. It was an entirely new congregation of young people, those who attended the Westminster service being requested not to go. The church was so filled that two rows

of camp chairs in the aisles were necessary to seat the audience. It was a grand service. Mr. Mills preached the same sermon, and at the conclusion of the service there was an after-meeting, when many expressed a wish that they might become Christians, and signed the cards. Reports were received from the special services in the Sunday-schools, and the joyful news of the many scholars who had decided for Christ, were received.

Evening.

Never before in Elizabeth was there such a service as was held on the evening of this Sabbath; and gray-haired men, who have passed through great revivals in the past, declared they never witnessed such a scene. It was a meeting for men only; and at a very early hour in the evening men and youths began to congregate about the church entrance, and great processions of them were early on their way to the church, from all parts of the city. The church yard was crowded from the gates to the church a few minutes after seven o'clock, and when at 7.30 the ushers opened the doors, such a throng poured through them that in two minutes the church was filled. Every seat was taken, and the aisles were filled with men standing. Mr. Greenwood was early in the church, and helped the ushers in getting the men into the building. There were none of the lady members of the choir present, and Mr. Greenwood invited all men who would assist in the singing to go on the platform. This was for two purposes—to provide a choir, and to make more seating capacity in the church. Every inch of standing room in the church was taken, and the vestibule was crowded. Mr. Mills arrived during the praise service, and immediately welcomed the great congregation of men. He said "I am glad so many men were willing to come to church to-night, and more are coming in every direction. When a reception is given and there is a great crowd, the host stands up. There are here many who are already members of the church, and I believe they will have the courtesy to make the sacrifice of going out and attending the service in St. James Church. I don't want to force anybody to go, but I have the highest respect and regard for the man of Christian character who will kindly pass out and make room for some one who is not a church member. The meeting in St. James' is for women, but if you go there and tell them the circumstances, you will be gladly welcomed." About three hundred church

members passed quietly out, and the seats they vacated were quickly filled. Still the church was inadequate to seat the great throng. Camp chairs were placed in the aisles and other convenient places. Some secured seats on the steps leading to the choir platform, but many were obliged to stand.

When the church members went out Mr. Mills said the men present should never sneer at Christians again who had shown such courtesy. When, at a few minutes before eight o'clock the service began, the scene in the church was a most wonderful one. Such a gathering of men is sometimes seen at political meetings when a noted speaker is expected, but never in the history of the city was there such an assemblage of men to hear the gospel. It was a promiscuous assemblage of working and professional men, many of them evidently not in the habit of attending church. The attendance of men from the lower portion of the city was particularly noticeable. The singing was a feature of the service, and Mr. Greenwood did some of the best singing that had been heard from him, while the great congregation joined with him in familiar hymns with great earnestness. He sang the verses of "Throw out the life line," and the big audience made the church ring with the chorus. "Sing so they can hear you at the other church," said Mr. Mills, and the great volume of voices must have reached that distance. "A shelter in the time of storm" was the hymn that followed, and Rev. J. G. Johnston, of the Fulton Street M. E. Church, offered prayer. Mr. Greenwood then sang most feelingly "Drifting away from God."

Mr. Mills read a portion of Deuteronomy xxx, and took for his text the 19th verse : "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing ; therefore choose life that both thou and thy seed may live." He said the text was uttered by a great statesman, judge, law-giver, general, poet and governor. There is scarcely a qualification, he continued, that goes to make up human greatness that Moses did not possess, and he laid the foundation for the laws of every human nation in the world. Mr. Mills was at his best, and he preached the most powerful sermon he had yet delivered in this city, and received rapt attention. He said God has given us our reason to use, and he believed reasonableness and righteousness were identical, and that to be righteous and godly are the same, and that to be reasonable a man must be righteous and godly. There are five reasons why a man should choose life rather

than death, blessing rather than cursing. First, because it is manly. He never heard but one reason given for not being a Christian. It was by a banker, who being asked why he was not a Christian, replied : "I am not man enough." Not to be a Christian is to be less than a man. He did not believe in death-bed conversions, and said it is not manly to defer it till then. The second reason is God's work needs us. No man lives unto himself. Many are moved by that motive. He was concerned because God holds him to account for his fellows. What shall a man say when he stands before God if he has been a godless man, and has not been manly enough to be a Christian? Mr. Mills told of an incident of a business man who, during his meetings in another city, said to his clerks : "I am not a church member, but I wish to take my influence out of your way, and to say go to the meetings if you like; rise for prayers if you feel like it. Don't let me stand in your way or influence you against it." He compared this man to a man who passed along by a burning building and saw a woman in danger of burning to death, but passed on and asked to be excused because he was not a member of the fire department. What is the use of leading a negative life, never exerting a noble influence for good. Why not be noble and manly, and let your influence be for God? The third reason is that there is an infinite blessing in serving God. Even if there was no eternity he said it paid to be a Christian for this life. The fourth reason is akin to the third. A hundred-fold blessing at the present time, and in the world to come everlasting life. Mr. Mills spoke of the necessity of immediate decision. Not to decide to be a Christian is to decide not to be a Christian. He instanced the death-beds of Krupp, Grant, Logan and other men, who had been baptized and anxious at the last, and spoke of the last dark, despairing days of the poet Byron. He then very eloquently and dramatically drew the distinction between the death of an unbeliever and a Christian. He eloquently compared the addresses of Colonel Ingersoll and Mr. Moody at the graves of their brothers. In concluding in substance Mr. Mills said : Men, brothers, you must listen ; you must make your decision now. You might go down this aisle, but your feet would echo "I won't ! I won't !" In the name of Almighty God, whom I serve, if you don't take sides on this ground he will put you down as against him. The Recording Angel looks down tonight as you make decisions for life or for death. The loved ones gone before, wife, mother, children, look

down as you decide. It is life or death. The time is now. Now is the accepted time, now is the day of salvation.

Mr. Mills made an earnest prayer, and asked all who wished to unite with him in consecration to God, and all who desired to take a stand for Christ, to rise with him while he prayed. Almost the entire congregation stood. Then came the announcement for the after-meeting, and the invitation was given to all. A small percentage of the congregation only went out. Mr. Mills said he wished no one to remain out of constraint. There would be no traps set for anybody. If a man becomes a Christian, it will be because he wants to be, and acts on principle. He asked for those who desired to enter into the service of God to rise, and there were many who did so in all parts of the church.

The cards were then circulated and over one hundred men signed them. Mr. Greenwood sang "Almost persuaded," and the meeting was solemn and impressive. Youths, men in middle age, and men with gray hairs asked for prayers.

Mr. Mills then asked for Christian experiences in brief expressions, and there were many responses of men who had been Christians for forty, fifty, sixty and one for eighty years, who arose and said they had found it a life of joy. Several said they had never witnessed such a happy day. Several who had been wanderers, one for twenty-five years, asked for prayers. Mr. Mills then said all would-be Christians would be stronger for getting up and confessing their intention by word of mouth. He said the brief statement "I will make an honest effort to follow God," or even the words "I will," would be sufficient. To this invitation many responded. Sentence prayers were also offered by pastors and laymen, and the meeting, which was prolonged till a few minutes after ten o'clock, was very impressive. After the benediction Mr. Mills again stood at the platform steps and took the hand of those who came forward for Christian greeting.

The meeting closed a day of remarkable interest to the city. One thousand persons, or one-fortieth the population of the city, in the several meetings signified a desire to lead Christian lives, and the influence of the meetings in awakening church members to their responsibilities cannot be told.

At the same hour of the Men's Meeting there were meetings for Women in three churches. Rev. Dr. John W. Teal, of Westminster Presbyterian Church, preached in the First Baptist Church; Rev. Wm.

H. Shermer, of the First Baptist Church, preached in St. James M. E. Church, and Rev. Dr. Edson W. Burr, of St. James M. E. Church, in the Marshall Street Presbyterian Church.

MONDAY, JANUARY 4TH.

THE Morning Prayer Meeting in the Central Baptist Church was led by Eben Caldwell, topic, "Seek ye the Lord," Amos v, 4; Jer. xix, 13.

Afternoon.

This afternoon at 2.45 o'clock the first of Women's Prayer Meetings was held in the chapel of the church. For those who attended seats were reserved in the church for the regular service, and that rule the ushers were strictly attentive to each day. The room in the chapel was well filled with ladies, and was each day thereafter. This first meeting was led by Mrs. W. H. Shermer. The topic was, "Responsibility for others," Amos vi, 1; Ezek. xxxiii, 7, 8; Rom. xiv, 12. The general service in the afternoon of this day was intended especially for mothers, and every part of the church was filled, almost exclusively by women. It was an attentive congregation, and there was a spirit of deep interest pervading the entire service.

Rev. E. B. Cobb offered the prayer, and Mr. Greenwood sang that beautiful and impressive song, "Where is my wandering boy to-night?" After the first verse the congregation were invited to join him in the chorus, and they did it feelingly.

Mr. Mills read from I Samuel, first chapter, the narrative of the devout Hannah giving up to the Lord the child Samuel, and he chose for his text a portion of the 28th verse of the last chapter of Proverbs, "Her children arise up and call her blessed." It was an eloquent and affecting sermon, filled with warnings to mothers of the great responsibilities upon them, and with counsel to them to let their children see Jesus in their character and life. He said a Sunday-school teacher once described the tenderness, purity and love of Christ to a

class without mentioning His name, and she then asked the class whom she had described. A little boy exclaimed "It must be my mother." And so it should be said that Christ should shine forth in the character of every mother.

Mr. Mills said that it was woman's crown, and the greatest God has given to mankind, that her children rise up and call her blessed. There is nothing so divine on earth as a mother's love, and no influence so powerful. He related many instances of noted men, whose success and triumphs were the result of their mother's influence in their childhood. He told many affecting illustrations of the depth of a mother's love as exhibited in her devotion to sons and daughters who had disgraced her and their homes. He paid high tribute to the exhibition of love and sacrifices of his own mother, and told a dark chapter in his own experience, how, when a wanderer from God and his home, his mother's prayers prevailed with God, and he was reclaimed. In the instances of the power of a mother's prayers he related the story of the conversion of the father of Rev. Dr. Talmage. When a young man he lived with his mother, near Somerville. On starting to go out one night his mother tried to prevail upon him not to go, but he tore himself from her. She lovingly clung to him a moment and said that she would be on her knees while he was away, asking God to save him. After a night of terrible debauchery he went to his home. It was not yet daylight, and he saw a light in his mother's room. He looked through the blinds and saw her bowed in prayer. Instantly it came back to him what she had said. He went to his room but not to sleep. Throwing himself on his knees he pleaded to God for mercy and was accepted. Other similar incidents of Christian mothers' influence were told, and the service closed with the hymn, "What a friend we have in Jesus."

Evening.

In the evening the church was crowded so that some were obliged to stand, although camp chairs were placed in the aisles and every available space. The electric lights brilliantly and cheerfully lighted the edifice, and the device for ventilating made the atmosphere fresh and comfortable. These improvements were placed in the building in the morning. The praise service was very interesting and spirited. Mr. Greenwood divided the verses and chorus so that they were sung alter-

nately by the choir and people in the galleries and down stairs, the effect being very pleasing. Among the hymns selected were "Glory to God the Father," "Rejoice in the Lord always," and "Jesus saves." Rev. Frank Gardner, of the East Baptist Church, offered prayer, and Mr. Greenwood sang a new solo, "The best friend we have is Jesus."

Mr. Mills read Revelations iii, and "Jesus keep me near the cross" was sung.

The text selected by Mr. Mills was from Amos vi, 1 : "Woe to them that are at ease in Zion." The sermon was a powerful rebuke to indifferent or inconsistent church members. He referred to the history of the Israelites and God's judgment upon them in making them a people without a nation. He said he would say nothing but in tenderness of compassion against the race, but no person could look upon an Israelite, whose people's history was written in advance, and doubt the revelations of the Bible. If those people did not live in the light God had given to them, what could be said of the people of this day, and in this favored country. The same warning came to them: "Woe to them that are at ease in Zion." Mr. Mills first spoke of those who were inconsistent in not fulfilling their highest convictions of duty. The inconsistent church member is more of a hindrance to the cause of Christ than an infidel or sceptic. The sceptic who says that he does not believe in the power of Christ to save can be met with the answer that he does not know because he has not tried it. But when a man who has said he has tested God's love, and is a small, stingy, lustful, proud man, and does not help his fellow-men, he is saying God does not save His people. Mr. Mills said he would rather have his family on terms of acquaintance with an infidel, or one who rejected Jesus Christ, than to be under the influence of a church member not living a godly life. Mr. Mills told many illustrations showing the evil influence of inconsistent professing Christians. He said a man at a revival arose to ask for prayers, and at the same moment there stood up before him a church member, who spoke, and the man waited. The church member said, "I recommend Jesus Christ. I got happiness from Him, and He will make you happy." The man behind sat down. He was a butcher, and the church member owed him \$100 for meat, which he could not collect. The butcher thought if religion made the man happy, he did not make the butcher happy, and he did not want that kind of religion. Mr. Mills said when those two

men stood in the presence of God, they would both go to the same place. He told other affecting stories. A man whose drunkenness disgraced his family and led his boy to suicide, reformed and was prosperous and lived a virtuous life. He went to a reception and at the table turned down his wine glass. A prominent church member made the comment that he drew the line at wine. The man thought perhaps he too should have drawn the line at wine. He filled his glass, drank it, and the old appetite returned. He was ruined, and God will hold the inconsistent church member for his inconsideration and faults. Mr. Mills spoke again of the inconsistencies of churchmen in the conduct of their business. He told an interesting incident of a man who conducted his business on strictly religious principles. He was a shoe manufacturer. Mr. Mills went to the town to conduct meetings, and the man was the chairman of the committee. Mr. Mills went to the factory, and saw the man was busy. He sent in his card and word that he would see him when at leisure. The man came immediately and welcomed him saying that he would go with him at once. Mr. Mills told him he did not wish him to neglect his business. The man said "Don't call this my business, it is my Master's business. It is no more my business than saving souls is your business." The man went with him, and was engaged two hours. He preached in the man's factory at his request, and was surprised at the remarkable influence for good that Christian man had over his employees. The man's business was in danger of failing at that time, but a year later, when Mr. Mills saw the man, he told how wonderfully God had prospered him.

After rebuking church members for their indifference in their church relations, their indifference in the service of God on Sundays, a preference for other things than the pure gospel, and an inconsistent life through the week, Mr. Mills made an eloquent and powerful appeal for consecration of Christ. There was no after-meeting. Mr. Mills with great earnestness asked that the congregation go out quietly and prayerfully, and that they make it a night of self-examination.

At the close of the service Mr. Mills met the executive committee and the pastors in the chapel.

TUESDAY, JANUARY 5TH.

THE Morning Prayer Meeting in the Central Baptist Church was led by Mr. Ira B. Wheeler, topic, "Ye must be born again." John iii, 3; John i, 12, 13.

The Woman's Prayer Meeting at 2:45 o'clock in the chapel was led by Miss Lizzie Whittaker, topic, "Is thy heart right with God?" I Kings viii, 38-40.

Afternoon.

It had now become a problem to know what to do with the people who wanted to hear Mr. Mills, and the plans for the overflow meetings were announced.

Mr. Mills also stated that in reply to the requests that had come to him from clerks and others for some arrangement which would enable them to attend the evening services, storekeepers were to be asked to close their places of business every evening at 7 or 7:15 o'clock to accommodate this class, who are not privileged to be present at any of the services. He said he believed there would be in this city, as in other cities where he had been, a willing response to this request, even if it would be at some sacrifice.

This afternoon the church was crowded in a few minutes after the doors were thrown open, and the service was opened by Mr. Greenwood, who led in the praise service, and sang a solo. "What joy, the beloved of the Lord."

Among the visitors at this service was S. H. Hadley, Superintendent of the Rescue Mission in Water Street, New York.

Mr. Mills read the 139th Psalm, and after the hymn "Blessed be the fountain" he chose as his text the 90th Psalm, 8th verse, "Thou hast set our secret sins in the light of Thy countenance." The sermon was a forcible presentation of truths about secret sins, which he divided into four classes. He described first the sins of ignorance, for which people must be held responsible. He said we are responsible for our

moral perception. As the years go by the spiritual enlightenment should increase, and more and more we should know the things that are wrong. This truth made it important that the acceptance of Christ should be made early in life, that the moral vision be not blinded by sin. The sins of yesterday may be affecting a person to-day. Man may commit sin because the evil that he has done has blinded his spiritual intelligence. To the second class of secret sin belongs the concealed sin. Sins may be concealed from fellow men. Many men have died honored by their fellows, who, if their inner lives had been known, would have been execrated. But sins cannot be concealed from God. Night is made light when God looks at us. Another kind of secret sin is the sin of omission, and the sin of omission is a very serious form of sin. It is sin when one does not realize he is sinning. It is doing nothing. It is a deadly kind of sin, and has the curse of God always on it. It is the test by which the sheep will be separated from the goats. In the last great day the Great Judge will say to those on the left : "Ye did it not, ye did it not!" It is the sin of keeping back influence, money, voice and the doing of the things that should have been done. A deacon could not sleep because of the awful conviction that something was wrong about him. He could not tell what it was, and he went to Mr. Mills, who advised him to pray for God to show it. The deacon prayed at once and the revelation came. He was not doing anything for Christ and the salvation of his fellow men. Other secret sins are of the heart. They exist in germs and not acts. Things that are cherished in the heart: pride, vanity, unholy ambition, dissatisfaction over our lot, fault-finding, seeing defects and not good in others, etc. Anxiety is a sin. Mr. Mills said the awfulness of secret sins could not be exaggerated. A man goes into a doctor's office, covered with sores, and it would seem that the corruption of death had already set in. The doctor speaks to him about what he had done since he had last seen him, and tells the man that he is getting well. Another man comes in with no sign of illness and the doctor says he is going to die, as the poison is in his blood. There is more help for a man whose sin is forced out on the outside and not cherished within the breast. Mr. Mills then earnestly spoke of the need of faithful prayer for God to search the heart and know the thought. All should be ready to make that prayer. If one wishes to have the great salvation he must be honest, and pray to be rid of not only the sins on the surface, but that the great sunlight of God's

spotless purity might shine through his soul. He must not be satisfied with lopping off decayed branches, but to break away entirely from sin.

Mr. Mills made a fervent and impressive prayer, and while his head was yet bowed, Mr. Greenwood sang very softly and feelingly, "Though your sins be as scarlet."

The service closed with the hymn, "Just as I am."

Evening.

The church was far too small for the great throng of people who began to congregate about the entrance long before half-past seven o'clock, and when the doors were opened in a moment's time every part of the building was occupied and many others were eager to get in. Mr. Mills made his way through the crowded aisle to the platform and made a request for church members not accompanied by unconverted friends to make room for the unsaved by passing out to the overflow meeting which had been arranged for in the chapel. He said he knew Christians would show this courtesy and Christlike spirit. It was important that they should go to the chapel and hold up his hands by their prayers. God would bless them in making the sacrifice. The hymn "Jesus, Savior, pilot me," was sung, and a large number of Christians willingly gave up their seats and went quietly out to the chapel. Still the church was crowded to its fullest capacity and some did not get in at all. The singing was as usual an inspiring feature of the meeting. Mr. Mills requested Mr. Greenwood to sing "Then shall I be satisfied," and the congregation to unite with him in the chorus. The hymn was sung with good effect. "I will sing the wondrous story," and other hymns were also sung, and Mr. Greenwood sang the solo parts of "Mighty to save." Rev. F. M. McAllister, of Trinity Episcopal Church, offered prayer.

Mr. Mills took for the text Isaiah 1v, 7: "Let the wicked forsake his way." The question is asked, said he, who are the wicked. A wicked man is one who is not all that he ought to be. In the first place, the text applies to the church member who is not good, loving, tender and faithful. Three-fourths of the sermons preached in this series of meetings had been directly addressed to church members, for there was nothing more needed than a sincere turning of God's people from their shortcomings to a consecrated service for their Master. The text also refers to the backslider. The tenderest words that Jesus ever uttered were to the backslider, and almost one-half of the books of the

Bible are appeals to the backslider to turn back to God. The beautiful parable of the prodigal son, in its first and best application, is to those who have once tasted the joys of the Father's house. The text also applies to the man not in the church, who calls himself good—a moral man. He had nothing to say against morality. It is good as far as it goes, but it does not go far enough. It does not go as far as Almighty God desires. A man may be moral and not righteous. The text applied to the self-righteous, and there are two classes of self-righteous. There is a self-righteousness that he believed in. Righteousness will do no good unless you get it yourself. The Word of God says, except your righteousness exceeds the righteousness of the scribes and pharisees, you cannot enter the Kingdom of God. But the self-righteousness that depends on what cultivation a man gives himself, the polishing up on the outside, is not true righteousness. He attends church, is honest and loving to his family. But there is something else needed. It is a transformation which changes a man entirely. A man who had been the postmaster of the United States, applied to a church in Washington, and said he wished to make a confession. The people expected he was going to say he had been dishonest in the administration of his office; but he arose and said that he was 70 years of age, and he had been sinning through his life, because he had not associated himself with the people of God. His influence had been telling against God and righteousness. Then he told of a young man who had made a shipwreck of life. He had said that if Amos Kembell could get along without the church he thought he could. That made him think of others over whom he had influence, and he counted twelve persons who would have been Christians if he had been a consecrated man. Every man should be loyal to Christ and have the courage of his convictions. The other class of self-righteous is different. The man of this class has his righteousness all to himself. God and his neighbor knows nothing of it, except as he tells how good he is; and that is his principal topic of conversation. He prides himself on being better than church members, and it is an awful thing to criticise church members. That man is a pharisee, and is as bad as his drunken brother, or another who, in a fit of temper, strikes down his fellow-man. He is the whitened sepulchre. There are others who say they are not like that pharisee. They know they are sinners, but they are not concerned about sin. It is an awful thing not to be concerned. It means death.

Others say they are concerned, but do not know what to do. They tried doctor this and doctor that, but got no relief. To get rid of sin the way to do is to try common sense and the Scriptures. Give up the sins. Stop! Stop! Mr. Mills said we must forsake our own sins. People like to forsake other people's sins. But the way to do is to forsake their own sins, all their sins, and the cherished sins.

Mr. Mills then told why God asks men to forsake their sins, and told several incidents in illustration. God asks each man to forsake his sins, because, if they did not no one will for them. God asks that man give up all his sins. God promises mercy to all who forsake their sins, even though the sins be as scarlet. At a meeting he was holding a man arose from his seat and walked to the platform. He put his hand in his pocket and Mr. Mills thought probably he was going to pull out a manuscript and read something. He was on the point of stopping him when the man drew out a flask of whisky and put it down on the platform. "That is my worst enemy," said he, "Good bye." And he went back to his seat. So whatever a person's sin be, he should forsake it.

The sermon was followed by an after-service of fifteen minutes.

Some people who had been attending the overflow meeting attempted to crowd in, but Mr. Mills requested that the ushers keep the doors closed, as it was a time for great solemnity. The invitation was given for expressions of desires to become Christians, and many arose. They stood up in every portion of the church, youth, middle-aged, and those whose hairs were whitened by the snows of many winters.

Mr. Mills prayed for these, and cards were distributed and signed. Those who had made the requests and had signed cards were invited to go into the chapel for words of encouragement and Christian greeting. While the hymn, "Though thy sins be as scarlet," was sung, many passed into the chapel meeting. It was a deeply impressive service, many pathetic testimonies were given and a number went away rejoicing in the hope of salvation.

The overflow meeting which was held during the regular meeting was attended by over two hundred people, and was led by Mr. F. K. Day. There was a deep spiritual interest manifested, and the prayers were for the blessings on the evening service and the work generally.

WEDNESDAY, JANUARY 6TH.

THE day opened with a storm of snow and sleet, but the service at eight o'clock in the morning at the Central Baptist Church was well attended. Mr. Samuel C. Ridley was the leader, and the topic was: "Now is the accepted time," 2 Cor. xi, 2; Psalm 95, 7.

The Women's Prayer Meeting was largely attended. The topic was "The call to the backslider." Jeremiah ii, 13-19; iii, 12-14. Mrs. Doe led.

Afternoon.

The snowstorm which prevailed in the morning ceased in its severity a short time before the hour for the afternoon service, and the sidewalks were left in a very bad condition. This fact did not prevent a large attendance at the meeting.

"We are marching to Zion," sang the congregation at the beginning of the praise service, and Mr. Greenwood followed with the solo "For saving a sinner like me." Rev. Joseph H. Bailey, of the Union Baptist (colored) Church, offered prayer. Mr. Mills read 2 Kings iv, and the hymn "Wonderful words of life" was sung.

Mr. Mills' text was chosen from the fourth verse of the chapter read, "What shall I do for thee?" Then from this simple narrative of the miracle worked with the widow's cruse of oil, Mr. Mills told how to pray acceptably and successfully. He said there are various ways to learn how to prevail with God in prayer. It is taught in the Word of God, it is revealed by the Spirit of God in experience, it comes from observation and the study of the prayers of people who were successful, and the conditions under which they prayed. Three things were suggested in the case of the widow. God did nothing for her which she could do herself. What she could not do God did for her, and the widow measured the blessing herself and not God. She had to pray in public. In that time and with the customs in that country it was a great trial for a woman to make a public prayer. It is a trial this day

for some women. But the widow was tremendously in earnest, and she lost sight of the lesser proprieties. She had to tell her need. It is not easy for people to say they are poor. They want to appear richer and better than they are. They do not like to expose their deformities. If one shoulder is lower than the other the dress must be fixed so it will not be noticed. And they do not care to have it known that they must use glasses or carry the ear trumpet. If the beggar gets help he must expose his deformity. The thing that appeals to God is our need. The widow was compelled to tell what she already had, and so God asks of people what they have already in order that they may have more. God wants us to use what we have and do for ourselves what we can. The widow was told to go borrow empty vessels of her neighbors. She did not stop to think of the seeming unreasonableness of the order. She might have expected God to say, "Go borrow oil." She had more empty vessels than she needed, but she went contentedly as she was told. It is a wonderful thing to be content to enlarge the capacity for the reception of the blessings of God.

Mr. Mills graphically described the widow in her difficulties in borrowing vessels of neighbors, some of whom she did not know, and who probably met her unkindly. But she persisted. She was told to shut herself in a room alone with the empty vessels. Not even the prophet could be with her. She was entirely dependent on God, and independent of everything else. That is what God wants of us, not only to be dependent on Him, but independent of everything else. Mr. Mills told how God made himself real to the widow, and how she measured the blessing herself. The oil stayed when the vessels were filled. Then the widow perhaps wished that she had been more energetic and had tried to borrow more vessels. So it is that the people measure the blessings themselves, and not God. They get what they ask for in faith, believing. He illustrated this fact with the incident of the banker's wife, whom he told of a few nights previously. She was concerned about her husband, and led him to Christ. She had a son and daughter. The daughter was anxious for her soul's salvation, but at the next meeting Mr. Mills missed the young lady. He asked her mother where she was, and the woman said she had sent her on a sleigh-ride and to a party. Mr. Mills was astounded, but the woman said she was not concerned about her children. She refused to send for her son, who was at

a boarding school, because she did not wish to break into the routine of his studies. The daughter was not converted for several years afterwards, and wasted her young life. The son committed crime, broke his mother's heart, and is to-day a fugitive from justice.

Evening.

All the seats were taken in the evening, and the meeting was characterized by evidences of deep interest. Mr. Greenwood made the praise service interesting and effective by asking the congregation and choir to sing alternately the verses and chorus of some of the hymns. He sang an affecting solo, "Oh, to have no hope in Jesus," immediately preceding the sermon by Mr. Mills, who took for his text the words "How shall we escape if we neglect so great salvation?" Heb. ii, 3.

Mr. Mills asked, If those who had a lesser salvation perished when they neglected it, how shall they escape who neglected so great salvation? When the men who looked only to prophets did not hear and were punished, how shall they escape who have had its truth revealed by the Son of God? If men who turned away from types and shadows were punished, how will they escape who turn away from the glory in the face of Jesus Christ? The text suggested two things: that it is a great salvation, and that there is peril in the neglect of it. This salvation reaches to the uttermost sin in the uttermost man, when he is willing that the sin should be exterminated. It is a real salvation from every touch and taint of sin for the man willing to put his trust in Christ. This has been the testimony of ages. All who have been saved have had the same testimony of its power. It is a marvelous salvation, and cleanses man's heart until it is whiter than snow. He thought of this in the morning when he saw the ground covered with pure white snow, and his heart leaped within him. It is a salvation that lifts the ignoble to the highest type of Christian nobility. The man who is timid is transformed to the courage of a lion.

Mr. Mills then described with great vividness the scenes he had witnessed in Jerry McAuley's Mission, where the power of God is so manifested in the salvation of men who are at the bottom of sin's degradation. He told of the wonderful conversions of James Edwards and "Old Rube" in the Mission, and told how these men who had been

drunkards for years were but the most miserable of wrecks. While at the Mission he saw a lot of men wearing white ribbons and wanted to put one on himself, but Colonel Hadley would not permit him to. He learned why. They were converts and reformed drunkards, and wore the ribbons in commemoration of the anniversary of their reformation. They stood up, a company of fine looking men. He was going to say they looked like congressmen, but they looked better than that. They had been men once in good circumstances, but were dragged down to the slums by drink and sin. God saved these men. Mr. Mills gave other illustrations of this marvelous salvation, and said it is a salvation that provides peace, power and purity. Mr. Mills asked what could we say if we stood before God and He asked why we were not saved. We could not say we did not know the way of escape. We could not say anything prevented us from accepting it. By what way can one hope to be saved if he neglects God's way of salvation. No man had a theory for salvation which God's way did not surpass. If we turn away from His way how can we be saved? Scientists say that the principle of the earth is not life, but death—that the very existence of life is a struggle. If the tree can't get God's light and air it dies. If a man does not get sleep, eat and exercise, he dies. All, then, that one has to do to die, is to do nothing. Not only the voice of God, but science says this. In the depth of the sea there are found fish like other fish, except the fish who stay down in the darkness have lost their sight. Lost it because they choose darkness. Men are sinners instead of being righteous because they neglect salvation. Mr. Mills recited Bunyan's narrative of the rejection of Wilful Ignorance at the gates of heaven, because he had neglected to get a certificate of salvation. The angels took him into the air and threw him over the walls of the Beautiful City, and the place was the gates of hell. So it is that those who are lost are lost from the very gates of heaven. A man jumped from a steamer as it was leaving the harbor. A line was thrown to him. He caught hold of it and swam toward the vessel. He gathered up the line into a coil, and when near the vessel he threw it toward the vessel, then sank into the ocean. People said he must have been a lunatic. He was a maniac; but it is just as foolish for those to throw away salvation as it was for this man to throw away the life line. It was different with the sailor who fell into the ocean. A line was thrown to him. He grasped it and was drawn upon the vessel. He was

lying on the deck when he became conscious, still holding fast to the line. He was told to let go, that he was saved. He said he could not, that he had gripped for life; and it was four hours before the tension of his muscles relaxed, and he released his hold. Mr. Mills said he would like to see the unsaved lay hold like that on eternal life.

Mr. Mills then asked the congregation to bow their heads in silent prayer, and while they were so engaged he pleaded earnestly for those who desired to accept the great salvation to express their wish by rising. In all parts of the house people of different ages stood up, and Mr. Mills prayed for them.

During the singing of the last hymn all who had signed cards or had given expression of their desire to become Christians were invited to the after-meeting, which was held in the Sunday-school room in the chapel. Christian friends accompanied the anxious ones, and it was a large assemblage, over three hundred persons present, and a meeting in which profound impressions were made. Testimonies were given by many, including a number of men who were converted at a Sunday evening meeting. A great many young people arose and announced their intention of accepting Christ as their Saviour.

THURSDAY, JANUARY 7TH.

THE Morning Prayer Meeting was led by Mr. S. I. Wright, and the subject was, Revelation iii, 20; Luke xix, 1-6: "Christ's loving knock."

In the afternoon the Women's Prayer Meeting was led by Mrs. Moore, topic, "The people had a mind to work." Neh. iv, 1-6.

Afternoon.

The church, at 3:30 o'clock, was well filled. Among the visiting clergymen were Rev. Dr. John C. Rankin, of Baskinridge, father of Mayor Rankin, and Rev. Horace R. Goodchild, of Roselle. The latter offered prayer. Mr. Greenwood sang as a solo the hymn "Is it well with thee?"

Mr. Mills took for his text Genesis xiii, 12, 13 : " Lot dwelt in the cities of the plain and pitched his tent toward Sodom. But the men of Sodom were wicked, and sinners before the Lord exceedingly." The sermon was a very powerful presentation of the question of the profit and loss of half-hearted godliness. Mr. Mills made a comparison of the lives of Lot and Abraham, and showed the duty of Christians to live consecrated lives, and the impossibility of serving both God and mammon. Lot's choice, he said, was voluntary, although he had the world to choose from. A great distinction between Abraham and Lot was that Abraham walked with God, and Lot went with Abraham. While he was with Abraham the life of Lot was a righteous life. So on the great wave of religious enthusiasm, people are swept heavenward ; but as soon as they sever their connection with God's people, they lose their connection with God. Lot made his choice, not on a dishonest principle, but on worldly principles. He was seeking riches, and did not regard the matter of moral surroundings. He pitched his tent toward Sodom. The old patriarch Abraham made his choice differently. He said " Lord, do thou make the choice for me," and the Lord blessed him in a wonderful gift. Lot's experiment was a success in a worldly sense. He prospered, and finally took up his residence in Sodom. There he went into politics and was elected mayor. Mr. Mills then pictured the losses Lot sustained. He did not pretend to say that Lot was saved at all, but he was a type of a man who is saved as by fire. Lot, in making his choice, lost his best friend, his godly uncle Abraham, and the influence of that man of God. He lost his influence with his fellow-men. The way to save persons who are sinking in the mire is not to get in the mire with them and sink with them, but to stand on a rock and lift them up. Some people say they do not like to see people too good for this world. Mr. Mills said he did like to see just such people, persons whom it was plain that God was with them. He was once speaking of the faults of worldly church members, and a man took him to task for it, and said he thought his criticisms were too hard. That man said he knew a minister who lived on broad gauge principles purposely to influence men to be good. That minister had wine in his cellar, went to the charity ball, the horse races, theatres and other worldly affairs, with the laudable ambition of saving men. Mr. Mills asked the man how many men the minister had saved. The man, after hesitating, said he did not know that he could name a single one. Lot

had political influence enough to make him mayor, but when the time came for him to speak a message from God, the people hooted at him and thought the mayor was perpetrating a joke. Lot lost his influence with his family. Only two of his children, two dissolute girls, went with him from Sodom. He had not influence enough with his wife to keep her head straight. Mr. Mills said he thought he knew why Abraham stopped in his petition for God to spare Sodom if there were but ten righteous people there. Lot's family must have numbered about ten, and the awful fact seems evident that if Lot had lived sufficiently near to God to influence the members of his own family, he could have saved the city of Sodom. Lot also lost power with God and the presence of God. He lost his confidence in God, and his peace of mind. And finally, Mr. Mills said, he believed Lot lost himself. Mr. Mills made application of these truths to the people of the present day, and with numerous illustrations made profound impressions.

Evening.

On the evening of this day one of the evidences of the extent of the great religious awakening in the city, as touching all classes and interests, was in the general closing of places of business at about 7 o'clock. It had been suggested that there were clerks whose hours of employment prevented them attending any of the services, and Messrs. James E. Febrey, William C. Finck and Rev. George Buckle, a committee selected for the purpose, found a willingness on part of merchants to close their places at this early hour. The effect of the darkened stores on the principal thoroughfares of the city was an event so unusual as to be impressive. People who had been indifferent to the fact of the revival had their attention thus attracted to it by the unusual scene, and there was little else talked about in the city. It was the theme of conversation on the street cars and everywhere. In the early hours the great procession of people moved from all directions, going towards the churches—men and boys to the First Presbyterian, and the women and girls to the Second Presbyterian Church.

In some respects the evening meeting was similar to the great meeting for men on the preceding Sunday evening. When the doors were opened the crowd poured in, and in less than two minutes the seats were all taken. Others continued to go in until camp chairs in the aisles were necessary, and a number stood in the vacant spaces. A few

ladies accepted the invitation to chairs in the gallery, but there were only about a dozen, the rest of the immense congregation being men, and a majority of them young men. During the song service Mayor Rankin accompanied his venerable father, Rev. Dr. Rankin, up the centre aisle, and the honored clergyman was assisted to the platform. He invoked the blessing upon the service. Mr. Mills then made an appeal in behalf of the Water Street Rescue Mission.

The baskets were passed and the contributions amounted to \$211.95. A collection for the same purpose was taken at the Women's Meeting, and \$127.39 was contributed, making the whole amount \$339.34.

Preceding the sermon, Mr. Greenwood sang "Where is my wandering boy to-night?"

Mr. Mills selected as his text 2 Samuel xviii, 37, "Is the young man safe?" After a few words of introduction concerning the wisdom and gentleness of God towards His children, Mr. Mills told very effectively the story of Dr. Jekyl and Mr. Hyde, and in conclusion said that just as the changing potion finally failed to change the wicked Mr. Hyde back to the good doctor, so was the lustful man destroyed by his own potion of sinful indulgences. The time comes when it is difficult and finally impossible for the ungodly to change from their terrible character, except they escape through the transforming grace of God.

Mr. Mills asked, Is the disbelieving young man safe? He said the sceptical man is not happy. The infidel is not at peace. There is no light in his face, no brightness of purity. Certainly those men who have been leading spirits in infidelity cannot be said to have been at peace with the world or themselves. He never knew a disbeliever in Jesus Christ to have any positive creed. David Hume was one of the best infidels. In his writings he said this, "I am confounded by questions on every side. With me all is doubt and ignorance. About me all is destruction." Voltaire was one of the most brilliant of infidels, and he wrote that "Men are the most wretched of all creatures. I wish I had never been born." Thomas Paine in his patriotic works filled them with quotations from the Bible. But he was a believer in Christ then. He became an infidel afterwards and died an awful death. Col. Ingersol wrote a satire on the Bible. It was a tissue of falsehood which any child familiar with God's Word could contradict. Ingersol concluded with the words, "I do not pretend to know what truth is." After depicting the awful deaths of some infidels, Mr. Mills said that the

English woman who nursed Voltaire during his illness was sent for to nurse another man. She asked, "Is he an infidel or a Christian?" So terrible was her experience with Voltaire that she refused to attend another person who did not believe in Christ. Mr. Mills dramatically called for these infidels he had mentioned to come forth clothed with their garments of infidelity, but to bring with them their last expressions: Hume with his assertions of confusion and doubt; Voltaire with his wish that he had never been born; Paine with his outstretched hand and question, "To what shall I hold?" and Ingersol with his declaration, "I do not pretend to know what truth is." Mr. Mills then spoke of the moral young man, who, though not a sceptic, was not safe. If he lives without Christ he cannot be safe. It would be like clearing a ten-foot ditch by jumping eight feet. A man might as well be one of the vilest sinners as to try to be saved without Christ. A chain is dropped over a precipice to rescue a man. Ninety-nine links are of steel, and one in reach of the man is of clay. The whole chain might as well be of clay. So if the life is not from Christ it is not life eternal, although full of good works.

Mr. Mills then with great force of argument showed that the indifferent young man is not safe, and the procrastinating young man is in great peril. He told to illustrate this point an incident of the death of a young man, who was taken sick in the city, and when the doctor told him that he was going to die, in great agony of mind he exclaimed: "I have missed it." The doctor inquired what he meant, and he said he had missed his soul's salvation. He was a Christian physician, and he tried to show him that perhaps there was still hope, but the young man said that before leaving his home, a village some distance away, there were revival meetings in progress. Some of his friends were accepting Christ, and he, contemplating his visit to the city, deferred giving his heart to Christ for three weeks. "Now," said he, "I grieved the Holy Spirit, and I missed my opportunity." He died just at the hour he had intended to go back to the village church and accept Christ. When death was fixed in his face, he turned to the wall with the lamenting cry, "I missed it." Mr. Mills closed with a tender appeal to those who had been neglecting to accept Christ, and when the invitation was given many rose to signify their desire to become Christians. They stood up in all parts of the church. Some were boys, more were young men, and there were a few aged men.

Mr. Greenwood sang feelingly the solo "Where will you spend eternity?" Many of the cards were signed and an after-meeting was held in the Sunday-school room in the chapel.

The scene in that room was a very impressive one, and the service of great interest. Superintendent Hadley and others who had spoken in the Second Church were present, and in a few words told again the marvelous power of God in saving them from the depths of degradation. These stories told with simplicity made profound impressions, and when Mr. Mills asked how many men were willing to stand and in two words, "I will," declare their intention of trusting God, over a score responded, and then without a formal benediction Mr. Mills gave Christian greeting to all who went forward to take his hand.

The Women's Meeting.

WHILE the women were not invited to hear Mr. Mills on this evening, they were greatly favored by the meeting held in the Second Presbyterian Church. The church was filled with an attentive audience, and each was moved by the wonderful story of the work being performed by the McAuley Rescue Mission in Water Street, New York.

On the platform, seated with the pastor, Rev. E. B. Cobb, were S. H. Hadley, Superintendent of the McAuley Mission, and Messrs. C. W. Roberts, H. Wyburn, "Patsy" Raul, Alfred Drehe and Col. G. Atkinson, all working members of the Mission.

Mr. Cobb introduced Superintendent Hadley, who gave a short sketch of the Mission. He told how "Jerry" McAuley was converted, and how twice every week he hired a room in the old building at 316 Water Street, in which he held testimony meetings, over nineteen years ago. He related the methods of McAuley in dealing with the hardened men of lower New York, and how he had led them to Christ.

Speaking of the spiritual work accomplished, Mr. Hadley pointed to himself and his comrades, all well dressed and apparently prosperous, each of whom had been a drunkard, some gamblers and thieves as well, and one who had reveled in the very dregs of sin, but they had all

been saved by the McAuley Mission. Of his own history he spoke at length. Twenty-one years ago he went to New York and took a position paying a very large salary, and took to drink. Twenty years ago he resided for a time in Elizabeth, living at Louis Schwartz's. He drifted to Brooklyn, where for \$1.75 apiece he committed over 100 forgeries, and thereafter kept in hiding to escape punishment. One night, while suffering with an attack of delirium tremens, he believed himself to be dying, and made a solemn resolve never to drink another drop of liquor. To keep his resolve he walked to a police station and asked to be locked in a cell so that he could not indulge his appetite. When he had recovered sufficiently to be able to walk, he chanced into the Mission rooms on Water Street and was saved. The other men told of their lives and reformation from sin.

FRIDAY, JANUARY 8th.

THE Morning Prayer Meeting was led by Robert Davidson. Subject, "Salvation in Christ alone." Acts iv, 12; Isaiah xlv, 22.

The Women's Prayer Meeting was led by Mrs. Mackey. Subject, "What wilt thou have me to do?" Acts ix, 6.

Afternoon.

Mr. Greenwood was out of the city today, and Mr. John M. Dudley led in the praise service and Miss Juliet Dimock played the organ. The familiar hymns "All hail the power of Jesus' name," "Jesus, lover of my soul," were sung with much spirit.

Rev. Mr. Marling, acting pastor of the First Presbyterian Church during the absence of Dr. Kempshall, invoked the blessing on the meeting.

Mr. Mills read a portion of John i, 35, and selected as his text Luke xiv, 23: "Compel them to come in." "Where are the reapers?" was sung, and Mr. Mills proceeded with his sermon. He said God ascribes a conversion of a soul to different agencies. Some-

times it is to Himself of His own will. Sometimes to the agency of truth. The truth makes free. Sometimes the sinner himself is spoken of as the agent. The Word says: "Make you a new heart." But oftener the responsibility is put on the sinner's fellow men who are already Christians. God sends us into the world with a commission as broad, and deep, and high as that of Jesus Christ. Christ said: "As the Father sent me, so I send you." He repeated the commission, and it was almost His last command uttered to His disciples. Why was Christ sent into the world? It was not to condemn the world, but that the world might be saved, and we should change the pronoun and say "The Father sent me into the world that the world might be saved through me." If we are not engaged in saving the world our lives are good for nothing. But you say we cannot save souls. That is a mistake, for there is an interpretation of the word that makes it mean that. Christ saves souls by our agency on this earth. That is perhaps what we are left on this earth for, after we are converted, to save souls. It is as possible for us to save souls as it is for man to raise wheat. In a sense man never raises wheat. It is God's sunshine, rain and changes of seasons. These things mature the seed. Man simply uses the advantages God has given. We can do our best to save souls. He that goeth forth weeping shall doubtless return rejoicing bringing in the sheaves. Paul was not sensitive in making a claim of being a soul-saver, for he said, "I am made all things to all men, that I might by all means save some," and James said, "he which converteth the sinner from the error of his way shall save a soul from death." Mr. Mills then spoke of the ways by which Christians can compel people to come to Christ. First by a blameless life. Nothing can create life except life. No amount of friction will give life to a stone. We can only lead others to Christ as Christ abides in us. One of the grandest sights he ever saw was at a convention of Christians. There were 8,000 of them, and the enthusiasm was unbounded; but he learned of only one person who was brought to Christ by the gathering. People get the wrong conception of the way to lead sinners to Christ. Enthusiasm is proper, but it must be the enthusiasm born of the Holy Ghost; and we must have the life of God through Jesus Christ in us to have saving power. Mr. Mills told an incident of a lawyer who was brought to Christ by the life of a poor ignorant man who worked for him. The minister, anxious

to have the man saved, preached a special series of sermons which he thought applicable to the lawyer, and was rejoicing when the lawyer came forward to unite with the church. The minister asked what it was in the sermon that led him to make the decision. The lawyer said "Nothing," but he was brought to Christ by watching the poor man, and seeing that he possessed something which he, the lawyer, did not. He asked the man how it was he lived as he did, and the poor man said, "It is Jesus in me." Did you ever compel anybody in that fashion? So live that men will see your good works and glorify your Father in heaven. Another way to compel them is by Christian joy. A Christian has no right to be gloomy. It is his duty to be filled with joy. Some people seemed to have an idea that to be religious is to be cross grained and gloomy. If that was true he would revise his theology. He did not believe in death-bed repentances. He did not believe in having just enough religion to die with. The Christian should have a joy and light in his face to compel people to come to Christ. Mr. Mills told an incident of a judge who was brought to Christ by the joy of his wife after they had been married twenty years. She was a church member before they had been married and he said he would be honest and watch her. If he saw she had anything he did not have he would try and get it. During the twenty years he saw nothing. She could not bear trouble, and she was ever willing to give up a prayer meeting to go with him to a theatre. But when the change came, it was so marvelous he was persuaded that she was a Christian, and he too accepted Christ. Another thing that compels the unconverted to become Christians is to believe in prayer. The prayer that is answered is the prayer that is made in faith. The Bible teaches that whatsoever is asked for in His name will be given to those who ask in faith. A little girl on hearing this truth, prayed for her father, a sceptic, that he might be brought to church. The man finding his child was not at home, drove to the church, and finding her in the pew praying for him was touched by the Holy Spirit and accepted Christ. The other things by which we can compel them to come to Christ, Mr. Mills said, were great tenderness, persistence, promptness. We should speak tenderly, and persist until we lead those who are not inclined. To the unsaved we should say "Now is the accepted time."

Select the right time. Mr. Mills said some one will say "I am glad he is going to tell us that." When is the right time? He went into a

prayer meeting once where the subject was "Wisdom in bringing souls to Christ." Several spoke and all said great caution should be exercised in speaking to the unsaved. The inappropriate word or time might result in the loss of the soul. He believed it was the time at all times. There were two seasons when we should speak to the unsaved—in season and out of season.

Evening.

The attendance in the evening was the largest that had been witnessed, and Mr. Mills was compelled to ask the church members who had not accompanied some unconverted person to go out and assemble in the chapel for a prayer service. The hymn "Stand up for Jesus" was sung, and during the singing a large number of Christians passed out to the over-flow meeting. Mr. Greenwood was at his post, and led the choir and congregation in the singing. Rev. Dr. Burr, of St. James M. E. Church, offered the prayer.

Mr. Mills' text was from Revelation iii, 20: "Behold, I stand at the door and knock," and he preached a very forcible sermon on the ways in which Christ is asking for admittance to the hearts of those who have not accepted Him. The true interpretation of the text is that Christ is tarrying at the door of the heart. He will enter in the heart where there is a willingness. Man who is willing to know God will get acquainted with Him. Those who want their eyes opened will have them opened. Those who wish to be born again will be born again. Mr. Mills spoke of the patience of Christ in waiting and asking admittance. He asks admittance by the voice of conscience. Man knows it is right to serve God. God asks by memory. The impressions of childhood often come back and convince men of their duty to admit Christ. Every holy impulse, every right thought, is an expression God gives to say "Let me in." He asks by the Bible. It is a wonderful book. The Word of God touches the soul of man, and makes the penitent to live. A drunken man came to one of the meetings, and when Mr. Mills began to talk with him, and read from the 51st Psalm, it went to his heart like the voice of God. A man in Cleveland was carrying a parcel, and it was so wrapped in newspaper that these words from a sermon attracted his attention: "Have I been so long time with thee, Philip, and hast thou not known Me?" That man's name was Philip, and the word

brought him to Christ. A leaden bullet imbedded itself in a testament a soldier was carrying in his pocket and pointed to the words: "What must I do to inherit eternal life?" It saved the soldier. God asks admittance by the preaching of the gospel, the example and testimony of Christians, in the voice of tribulation and by the direct influence of the Holy Spirit. Mr. Mills related many incidents in illustration of these points of his sermon, and the great audience was moved by his arguments.

When the invitation was given a large number arose for prayers, and many signed the cards.

In the after-meeting in the chapel, there was a great gathering, many of whom were converts, and there was great tenderness in their testimonies. One man, whose hair was almost as white as snow, joyously exclaimed that he had settled the matter and had given himself to Christ. Many young people had the same experience, and many others expressed a desire to become Christians.

SATURDAY, JANUARY 9TH.

THE only service this day was the Early Morning Prayer Meeting in the Central Baptist Church. It was led by Mr. Spencer A. Vanderveer, and the topic was "The Christian Before the World," Matt. v, 14-16; Phil. ii, 15.

SUNDAY, JANUARY 10TH.

THE second Sunday of the time which Mr. Mills and Mr. Greenwood spent in Elizabeth was remarkable in the results of the Union service. Three immense congregations listened to them, and hundreds were moved by the gospel, so attractively preached by Mr. Mills and voiced in song by his associate.

Morning.

The old Fulton Street M. E. Church has a grand history for great gatherings and efforts for God's work, but it is doubtful if there ever gathered within its walls a larger congregation for the purpose of hearing the gospel than on this morning. It was a Young People's Service, and Mr. Mills' first visit to that section of the city. There were scattered through the congregation some who had passed beyond the age of 35, but in reality it was as intended, an immense gathering of young people.

One entire Sunday-school, the German Presbyterian, marched in a body into the church, and there were a number of instances where teachers and classes in company attended. The doors between the lecture room and main audience room, and the doors of the class rooms were all thrown open, and every inch of room was used. The space about the altar and aisles were filled in with camp chairs, and the edge of the speaker's platform was fringed with a row of boys.

The meeting began with the usual song service, and Mr. Greenwood sang "The lily of the valley." The blessing of God was invoked by Rev. Frank Gardner, and the congregation repeated with him the Lord's Prayer.

Mr. Mills read the third chapter of Proverbs, and Rev. George Buckle offered prayer.

The text chosen by Mr. Mills was from Ecclesiastes xii, 1: "Remember now thy Creator in the days of thy youth." The sermon was the same which so greatly moved the congregations of young people at the Westminster and First Presbyterian Churches on the previous Sabbath, and abounded with counsel to the young to accept Christ in the early days of their life, before sin has hardened their hearts, and rendered it less easy to escape from evil.

When the invitation was given by Mr. Mills, scores arose in every part of the church to express their desire to become Christians, and these and others signed the cards. The after-meeting held in the lecture room was thronged.

Afternoon.

The afternoon service in the First Presbyterian Church for converts and young people not Christians was attended by an immense congregation.

"I will sing the wondrous story," "At the Cross," and other hymns were sung in the praise service, and Mr. Greenwood sang as a solo, "I am the child of a king." Prayer was offered by Rev. C. X. Hutchinson, of the Park M. E. Church. The hymn "Jesus of Nazareth passeth by," preceded the Scripture reading, and the text, from Luke xviii, 37, was the same words "Jesus of Nazareth passeth by."

Mr. Mills began with a description of Jesus passing through Jericho the last time, and of the great multitudes pressing about Him. These words meant much to the poor blind beggar, who had no doubt heard of Jesus' power to restore sight. It is a terrible thing to be blind physically, but it is a more terrible thing to be blind spiritually, and to never know a day of true joy and what it is to be hopeful of eternal life. Why was it that Bartimeus received his sight and others did not? If we can find that out we have the reason for knowing why some people today are in God's light and others in spiritual darkness. There were three things in the condition of Bartimeus which brought to him the blessing he sought. In the first place he realized his need. God never feeds unless the person is hungry, and never gives water unless the person is thirsty. The beggar would not have been blessed unless he had come to a deep interest and earnest desire to have his eyesight. All will be shut out of God's kingdom who do not first realize they are blind. A Presbyterian minister stopping at a house in Edinburgh, Scotland, was asked by the landlady to conduct a prayer meeting in the parlor the next morning. He promised that he would, provided every one in the house was invited. The room was filled when the hour came, but he asked if all were present. The woman said all but the girl in the kitchen, and she would not ask her, but he could if he wanted to. The clergyman went to the kitchen, and he was not surprised when he saw the girl that she had not been asked. She was very repulsive looking and her face was filled with signs of ugliness and meanness. She consented to go to the meeting, however. On leaving, the clergyman exacted from her, under the promise of returning with a valuable present, a pledge that she would pray twice a day the prayer "God, show me myself." When he returned she said she had offered the prayer as he requested, but she did not want the present if he would tell her how she could become somebody else. He told her to pray "Lord, show me Thyself," which she did, and was transformed entirely. That is the prayer all unsaved should offer, "Show me myself, and Lord, show me Thyself."

The second thing about Bartimeus was that he was tremendously in earnest. He cried out the louder when the people told him to be quiet. Even when the disciples of Christ told him to cease, his cries were more earnest and louder. He threw aside his cloak, probably full of holes, and dirty, but he cast it aside more especially because it hindered him in running to Jesus when he heard the voice say "Come." Earnestness is necessary for one to be saved. They must cast aside everything, all the cherished sins, and they must not be hindered, even though the people of the church undertake to stop or discourage them. Mr. Moody was so ignorant and uncouth that the church put him on three months' probation, and then at the expiration of that three months still put him off. But he was persistent, and in his earnestness triumphed. In the third place, Bartimeus took hold of the opportunity. It was his only chance. Jesus never passed that way again. In two senses Jesus is passing by. One is that the congregation is mostly young, and it is to the young that the way of salvation is easy. It grows harder and harder every year. The other sense is that there is a wonderful blessing being showered upon the community. The sweeping of the garments of Jesus can almost be heard on the streets of the city.

The after-meeting was held in the church, and nearly all remained. Very many accepted the invitation to rise and signify their desire to become Christians, and scores of cards were signed.

Evening.

In the evening the doors of the church were thrown open at 7 o'clock for the Men's Service, and in a very few minutes the crowd filled every portion. It was noticeable that the church members had heeded Mr. Mills' advice, and had gone to the services in the other church, so that the immense audience was made up very largely of youths and men who are not often at church. It was a very attentive and greatly interested audience.

Mr. Greenwood invited all who were willing to sit on the platform and form a choir to do so, and among the first to go forward was Mayor Rankin, and his example was followed by others. Mr. Greenwood sang the solo, "Throw out the life line," and the congregation united in the chorus. Rev. W. H. Shermer, of the First Baptist Church, offered prayer. Mr. Greenwood sang very effectively "Shall you, shall I."

The text Mr. Mills chose he found in Lamentations i, 12, "Is it nothing to you?" It was an impressive discourse, and presented as a personal question. Before beginning the sermon Mr. Mills invited all to bow their heads in silent prayer. It was a moment of great solemnity and impressiveness. Mr. Mills' first question was, "Is it nothing to you that you are a sinner?" The wise man, he said, has written that fools make a mock of sin. The meaning is that he is a foolish man who knows he is a sinner and is not concerned. An insane asylum was in flames, and the poor lunatics at a far end of the corridor when released, instead of escaping were attracted by the beautiful flames and ran toward them, jumped in and were burned to death. These unfortunates exhibited the highest type of sanity compared with the man who says "I know I am a sinner, but I am not concerned." Mr. Mills in leaving a meeting once saw a young man in a back seat, and asked how it was with him. The young man said "I am what you would call a sinner." Mr. Mills asked what he would call himself, and he said, a sinner. Then Mr. Mills said they were agreed, but to that the young man dissented, and said no, he was a sinner but he did not believe it made any difference. He believed all would be saved in the end. Mr. Mills asked where he found it out, and the young man said in the Bible. He tried to find the place, but handled the Bible as though he was not accustomed to it. Finally, he said he did not see the passage, but he thought it was written somewhere that "The spirit returns to the God who gave it." It was an awful thing to go into the presence of God with the taint of one sin upon us, and Mr. Mills said he could not see how any man could get luxury from the appearing before God with his sins upon him. Is it nothing that God has provided a way of escape from sin? Sin is great, but Jesus Christ is a great Saviour. Mr. Mills illustrated the power of God by a story of the transformation of a man low of sin that was so great his former companions did not know him after ten months of the new life.

Is it nothing to you, continued Mr. Mills, that this would be a grand opportunity for you to accept Christ? Once a governor of Pennsylvania was passing through a jail and stopped to talk to a man who was condemned to die. After he had gone the prisoner asked the jailer who it was, and when told it was the governor he was in great agony to think that he had not known it, as it would have given him the opportunity to plead for pardon. Will it be that anyone here will let this opportu-

nity go by while the Saviour is here? Some people sneer at revivals, and say that they would not be converted under excitement. Mr. Mills challenged any man to say that there had been any excitement in connection with these meetings, and at some length showed that revivals are God's opportunities to men. He asked those who had been converted after twenty-five years of age, and not in a revival, to stand. Only two stood. All who were professed Christians were asked to stand. A large number of men arose. Those who were converted during a season of revival were asked to be seated, and all, including all but two of the ministers present, took their seats. Mr. Mills said that nearly nine-tenths of the conversions are made in revivals. Mr. Mills' last question was, Is it nothing to you that this may be your last opportunity to accept Christ? He spoke of the uncertainty of life and the danger of procrastination. This, he said, was an easy time in which to be saved. Mr. Mills appealed to the reason of the men, and gave several forcible illustrations.

He concluded with the usual invitation for those who wished to signify their desire to become Christians to do so by standing, and everywhere through the church there stood up anxious ones, boys, middle-aged men, and men nearing the three-score-and-ten. The cards were distributed and largely signed.

An after-meeting was held in the Sunday-school room in the chapel. Two or three hundred men attended, and it was one of the most impressive services of the kind. Many of the men told what Christ meant to them, among them several persons who were converted at revivals conducted by Mr. Mills in other cities.

While the Men's Meeting was in progress, there were three services for women and for Christian men who gave their seats in the First Presbyterian Church to the unconverted. These services were held in the Third Presbyterian Church, Rev. F. T. Benson, of the Methodist Protestant Church, preaching; Park M. E. Church, Rev. E. T. Tomlinson, Ph. D., of the Central Baptist Church, preaching; and East Baptist Church, Rev. E. B. Cobb of the Second Presbyterian Church, preaching.

MONDAY, JANUARY 11th.

THE Morning Prayer Meeting in the Central Baptist Church was led by Mr. S. S. Thompson. Subject, "Wondrous Love," John iii, 16; 1 John iv, 10.

The Women's Prayer Meeting was led by Mrs. Charles Wetton. Subject, "Now," Proverb xxvii, 1.

Afternoon.

It stormed again this day, but the congregation filled the church. It was a consecration service. The praise service opened with hymns appropriate, including "Close to Thee," "Near the Cross" and "Nearer my God to Thee." Rev. J. T. Kerr, of the Third Presbyterian Church, offered the prayer. Among the clergy on the platform was Rev. Otis A. Glazebrook, of St. John's Church, whose illness had prevented his attendance at the previous meetings.

The text selected by Mr. Mills was Luke xiv, 33, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Mr. Mills said that the word "cannot" in the text is a natural word. Christ did not say "shall not" as an arbitrary ruling, but brought forward the natural principle that must govern a person if he be in the kingdom. The only way to be a Christian is to be a Christian all over. There must be inside the principle which will reproduce Christ on the outside. It is necessary to give up everything to Him. If we are to live unto God, we must die to self. To be His disciples we must forsake everything. It is necessary to realize our weakness if we get God's strength. It is necessary to realize our ignorance if we get God's knowledge. It is necessary to deny self and confess Christ. Paul said we must give our bodies a living sacrifice wholly and acceptable unto God. We are to give ourselves to God as completely as though we were slain and did not exist—dead to self but alive to God. We are to take hands off of self completely, and not to stir unless God gives us the thought. We are to be dependent on God and independent of everything else. Mr. Mills said that in the parable of the pearl of great

price he did not think Christ meant himself or us particularly, but was laying down the fundamental principles of heaven. What does it mean to deny thyself? A friend greets you as Mr. Smith, and you say your name is not Smith but it is Brown. That is denying that you are Smith. That is what it means to deny thyself. It is to say "I am not," and to confess Christ is to say "I am Christ." The great reformer said "Martin Luther does not live here. Jesus Christ lives here. That is true denial of self and confession of Christ. Paul said the same thing when he said: "Nevertheless I live; yet not I, but Christ."

What does it mean to take up the cross? The cross of Christ is by what the Christian is crucified to the world, and the world to him. It is by the cross that he is dead to the world and the world to him.

Mr. Mills explained that the Christian to be dead to the world, is not to be stirred or affected by things which before affected him. A fireman is lying on a couch. The fire bell rings, the clash of horses' hoofs, the noise of the wheels are heard, and a child runs to him and cries out the alarm of fire. He is dead and does not move. So the Christian is dead to the things of the world that used to move him.

What does it mean to follow Christ? Mr. Mills eloquently and with great impressiveness recounted how Christ had denied himself, leaving His glory in heaven, suffering on the cross, and making such a denial of self that once He could not lift up his voice and say "Abba, Father," but exclaimed, "Eloi, Eloi, lama sabachthani"—"My God, my God, why hast Thou forsaken me?" Mr. Mills then spoke of the joy of having Christ abiding in us. He pitied those who only wanted to go to heaven to see friends in heaven. To be transformed into the likeness of Jesus Christ was enough. Then we will understand what it means that there shall be no marrying in heaven. The relationships there will be divine. We will be related there the same way God is related to the Son. To abide in Christ and to have Christ abide in us is peace and joy. A noted divine wrote "The Lord is my shepherd, how can I want? What He does not want I will not want." A little girl in Mr. Greenwood's home said, "The Lord is my shepherd and I doesn't want anything else." People sometimes sneer at ministers of the gospel, and say they are always ready to go where they get a call for a larger salary. Mr. Mills said he was glad to know that such a statement is not true, and that he knew men who do not care for the things of this world more than the service of God. Mr. Mills spoke with great earnestness

and force of the duty of Christians to consecrate everything—their money, their real estate, their business, their families, to Christ. When reference is made to the offerings and tithes which the Jews were compelled to make, it is said, that we are living under the new dispensation now. Christians ask for the Spirit, as poured out on the day of Pentecost. That was in the New Testament times, and what did the Christians do on that day? They sold their property and transferred all to the Church, and had things in common. Are the Christians today ready for the spirit of the day of Pentecost? But that is what is meant by giving up all things, to consecrate everything we are, and everything we have, to Christ. It means the breaking of wholly alliances in business; it means that we take out the investments in the capital of railroads which run on Sunday. It means that if Christians enter into society it is to make it different, or it means that the Christians must keep out of society. It means that the Christians must be separate from everything that is not Christlike. Some say it would be a life of bondage. No, it is a life of perfect liberty in the Lord Jesus Christ. Ten such people in this city would bring saving knowledge of God to all in it. Bring your time, ambition, pleasure, business, all things, and lay them on God's altar.

While the congregation was bowed in silent prayer, Mr. Greenwood sang a few simple words of prayer, "Let me die to self and live to Christ;" and it was an impressive closing of the service.

Evening

The choir began the service with the hymn "Hark, hark, my soul," and the congregation were invited to sing "The Spirit and the Bride say, Come." Other selections filled up the usual half hour praise service. The crowd which poured in when the doors were opened continued to grow, and when Mr. Mills took his place on the platform the church was filled to its utmost capacity. Rev. J. M. Nourse, of the Madison Avenue Presbyterian Church, offered prayer, and Mr. Greenwood sang feelingly the solo "My son give me thy heart."

Mr. Mills found his text in Exodus xxxii, 26, "Who is on the Lord's side?—let him come unto me." He said the asking of people who desired to be on the Lord's side to stand up in a meeting is not a modern invention. The Bible has many instances where men were asked to

declare their intention in some such away. Moses, Joshua, Elljah and Jesus Christ thought it a reasonable thing that men should indicate by an outward expression that they were on the Lord's side. It was an important question to consider as to who is on the Lord's side. That man is on the Lord's side who practically acknowledges God as the only Lord. It is not enough to say you do not believe there are many gods. Do you keep the first commandment? Have you anything you prefer to God? Have you said to Him, "What wilt Thou have me to do?" No man is on God's side until he has placed himself in right relation to Him by surrendering his will to God. That man is on the Lord's side who practically accepts the Bible as God's word. Practically accepting it is taking it as the truth and following its teachings. A lady said she did not believe the Bible was inspired. Mr. Mills asked her if she did not believe the teachings of Jesus Christ. He asked her if she did as Christ taught, and she said "No." He asked her to sit down and if she found one thing that Jesus taught, and she did not do it, to practice it, and then to find another thing and practice it. She soon came back with her face all lighted up, and said she had found God. She was on his side and was doing what He told her. It is better to know only one thing God tells us to do, and to do it, than to be a great theologian and unclean. That man is on the Lord's side who practically acknowledges God's son as his Saviour. "As many as receiveth Jesus, to them He giveth power to be the sons of God." It means the receiving of Him as the Son of God, and that He is exactly what He claims to be. Such a belief has a transforming power over a man until he becomes somebody else, a new creature in Christ Jesus. Mr. Mills described the process of development into perfect Christianity. He contended that anyone desiring to be right must be right if the purpose be honest. If they seek to be guided by a moral law their reason must tell them there is a moral law-giver. There must be something behind this moral law. If there be no God there would be no safety. Every man's hand would be raised against his fellow and there would be no rights of property. Observation leads man to a better life. If there be a man who is filled with the joy of righteousness, whose righteousness exceeds that of another, that other should sit at his feet and learn wisdom. In all the world's history there has been but one perfect, righteous man, and he was Jesus Christ. Every intelligent sceptic has said that Christ was the best of men. Ingersol, Paine and other infidels have paid Him

homage, and in their writings have said they did not wish to reflect on the character of Christ. Mr. Mills eloquently portrayed the character of Christ as the saviour of men, as He who, though bearing the greatest of burdens, said His yoke was easy and His burden light. Why was His yoke easy? What was His yoke? This was His yoke : "Lo, I come to do Thy will, O God ; Thy law is written in my heart." That is the secret of peace—to have duty become a delight. The grand principle on which to live, the true life, is to "love God with all thy might, and thy neighbor as thyself." Some say God is far off. Where is God that I may know Him? "Have I been so long a time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father ; and how sayest thou then, show us the Father ?" All that we know of God is revealed in Jesus Christ, and as we lay hold of eternal life all is revealed in Him. Those who practically accept Christ are transformed. There is nothing in Him which they cannot have. By walking in fellowship with Him, they have a clear mind, satisfaction with God, and love that reaches down to the lowliest. There is nothing too low for them to love ; nothing too repulsive for them to reach down and help. That man is on the Lord's side who practically acknowledges the Church as Christ's representative. He must acknowledge that Christ founded the Church. That He gave plain commands as to the ordinances. Mr. Mills said he was not clamoring for any form of church government. The church is organized almost to death, and as his father once preached, is in danger of dying of machinery ; but he did believe that there is an obligation resting on the believers in Christ to clasp hands. The man who is on the Lord's side must openly acknowledge fellowship with the people of God. He cannot claim to be on the Lord's side and slight God's representative, or the mother of God's children. A man arose in the revival meetings and asked for prayers. The next night he came and asked for forgiveness for doing so. He said he had sneered at God's people at the church, and after requesting prayer he felt that he had no right to do it. He should first ask for forgiveness of the Church, and then, if they had grace enough to do it, he hoped they would pray for him. That man is on the Lord's side who practically acknowledges God's Spirit as his guide. He must yield to the Holy Spirit. "As many as are led by the Holy Spirit they are the sons of God." Mr. Mills said he could not tell all the reasons why he was on the Lord's side. It was because it was the right side, and the

reasonable side. No man is reasonable until he is reasonable in the sight of God. It is the best side. A town was started in Minnesota, in which the name of Jesus was to be used only in blasphemy. Jesus Christ was hung in effigy, and the children were taught to blaspheme Him. The Indians destroyed the town. Its inhabitants came back and built it up. A cyclone tore it down. It was built again, but worse than the other calamities, the children grew up so desperately wicked, that finally an appeal was made to the American Missionary Union for a missionary to go there and start a Sunday-school. Now there are four churches in the town, and it is a transformed community. Real estate in Elizabeth would not be worth holding were it not for the influence of the Church of Christ. The heads of banks and the cashiers are not infidels. Who ever heard of a bank controlled by infidels? If such a bank existed infidels would not put their money there. We read of Sunday-school teachers who are bank cashiers running away with money. Why is it? It is because it is the godly men with whom people trust money. It is the man who is apparently on the Lord's side that people trust. Three men, one an infidel, were traveling and were overtaken by night and forced to seek shelter in a house, where they became frightened by their surroundings and because the man said they must sleep in the attic. They went out and consulted over the matter, and resolved they would go back, but not to sleep in the attic, and to fight dearly for their lives if necessary. They went and sat down each with his hand on his revolver. After awhile the old man suggested it was time to go to bed, and taking down a Bible, said he always read and prayed before retiring. The men went to bed in the attic and slept quietly all night. Another traveler had a similar experience. He reached a house at night in which he found the proprietor, an old man, he thought, a rough looking character. Mr. Mills told other instances as showing the influence of Christ's people and Christ's Church in the world. He spoke of what the church had done in the world for charity, education, etc., and paid an eloquent tribute to her honor. In conclusion he made an appeal to the unsaved.

Mr. Greenwood sang the solo, "Oh, to have no hope in Jesus," while the audience were bowed in silent prayer. There was no after meeting in the chapel, but Mr. Mills gave the invitation, and very many arose to express a desire to be Christians, and numerous cards were signed.

TUESDAY, JANUARY 12TH.

THE Second Sabbath ! That is the name which was given to this most remarkable day. It was like Sunday. Mr. Mills had requested that it be set apart as a day of devotion, and the response was such as to characterize the day as a wonderful achievement of the Christian church. Never before were such scenes witnessed in Elizabeth. A committee waited upon the business men in all lines of trades, including the liquor stores and saloons, with a request that all places of business be closed from 9.30 A. M. till 12 noon ; 3 till 5 P. M., and at 7 P. M. The consent to this proposition was so unanimous that the stores remaining open were so few as to be conspicuous because of the fact. The day was thus cut out from the busy six ; the hum of business silenced, and on every hand a profound solemnity prevailing. People who had not heard of the services had their attention drawn to them, and the thoughts of all people were thus directed to a matter that is the most serious and important that could occupy human minds—their eternal welfare. This unusual observance of the day was also an expression of goodwill toward Mr. Mills.

And not only did the local business men make this sacrifice of time, but the residents whose business places are in New York and other cities so arranged their engagements as to remain in the city, and almost all church-goers in the community turned aside from their ordinary avocation to give the day to religious services. With hundreds of people the day began with prayer. At first the individual thanksgiving, then the family gatherings, and at eight o'clock in the morning in many sections of the city neighbors assembled and united in prayers. At nine o'clock the church bells rang out as on the Sabbath, and the people assembled at their respective places of worship for prayer meetings conducted by the pastors.

These meeting closed, and the people in procession moved toward the First Presbyterian Church, where Mr. Mills conducted the first general service of the day.

The Morning Service.

It stormed and was freezing, but the church was thronged with people at ten o'clock, despite the unfavorable weather, and the dan-

gerous condition of the walks. In the congregation were some of the merchants and clerks of the stores which had been closed.

The praise service began with the hymn "Showers of Blessing," and it was followed by "Joy to the world, the Lord has come," and others of a like spirit.

Mr. Mills said, "We come today with great gratitude in our hearts for the goodness of God, as manifest in his wondrous works to the children of men. We will first unite in thanks to God."

Rev. Dr. Glazebrook offered a brief prayer of thanks, and the hymn, "We praise Thee, oh God," was sung.

Mr. Mills then proposed that each one having some special thing to feel grateful for should tell it in a few words. He asked for new experiences. He said there were some whose eyes were opened and peace had come to their hearts. Others have had their prayers for others answered. These testimonies were asked for, and there were many responses of great gratitude. First, a father thanked God that his son had been saved; a mother thanked God for the salvation of two sons; many other parents had similar testimonies; a wife praised God that her husband had been led to Christ, and a young girl was thankful that her father had become a Christian. Several people were on their feet at once, some thanking God for their own salvation, and others for the salvation of friends. One pastor blessed God that all his Bible class were converted. Another pastor said the work was extending and that five in Rahway last Sabbath professed Christ from the influence of Christ's presence here. One man thanked God that himself and three motherless daughters had been brought to Christ. Many were thankful for the wonderful manifestations of the power of the gospel. Rev. Dr. Glazebrook was glad for the unity of Christians, for the breaking down of seeming barriers, and for the union that was typical of the glorious life hereafter, when he said there would be no differences, but all one in Christ. "Bringing in the Sheaves" was sung in an interval, and when the testimonies were concluded, the hymn, "Revive us again" was sung with great spirit.

Mr. Mills' sermon was from the story of the resurrection of Lazarus, found in John xi, 28: "The Master has come and calleth for thee." He said the text was a sermon in itself. He said there were conditions surrounding the resurrection of Lazarus which were like the

Lord's gracious revival of His work. First, it was an important matter. The death of Lazarus was important to that household. The family was dependent upon him for support. The whole household was interested in him as in nothing else. In the case of sickness or death in our families we do not let any engagement, social or business, stand in our way, and such excuses are sufficient for breaches of engagements. He did not mean to indicate that in revival seasons our friends are dead ; but it is a time of peril. It softens the hearts of some and hardens others. While some believe, as did some Jews when Lazarus was raised, others are hardened, and as did other Jews, turn away to tell the Pharisees. While hundreds may be saved there are some who turn away from the Holy Spirit, and it is harder for them to yield to God. A revival is a time of peril for our friends, and it should be a time of sacrifices on our part. The second thought suggested was that undue reliance is placed on outside assistance. The sisters of Lazarus did not seem to realize that if he was to be healed they must put themselves in a different relationship with Christ. They needed a personal interview with Jesus. They sent a man, but he did not bring Jesus. It is not well to depend on machinery of the Church, the minister, Sunday-school superintendents or evangelists; but to insure the blessing the trust must be in Christ. The third suggestion was that only a portion of the family went to meet Jesus when he came. Only Martha went, while Mary sat in the house. He was glad to give Martha praise because she had been abused. Mary, who afterwards chose the better part, sitting at the feet of Jesus, while Martha was concerned about household matters, this time remained at home. She probably thought Jesus ought to have come when they sent for Him. In times of revival there are too many Marys sitting at home. In time of revival all Christians should be active and go out to meet Christ. The fourth suggestion was that Martha after the interview with Jesus had power, and she went back with the message to Mary, "The Master has come, and calleth for thee." So Christians need an interview with Jesus and power to deliver this same message. The fifth suggestion was that when the family started everybody went out to meet Jesus. When Martha went alone their friends stayed with Mary. Mr. Mills spoke eloquently of the need of unity in the work, and said if the entire church membership in Elizabeth was loyal to Christ there would not be an unconverted person

in the community in twenty-four hours. Mr. Mills then spoke of the incidents of the resurrection of Lazarus. When Christ asked where they had laid him, they said "Come and see." They did not direct him how to go to the cemetery, but took him to the grave. Christians should take Jesus to the unsaved. At the grave Christ said "Roll away the stone." Christ could not do that. So Christians are to roll away all the stones which stand between God and their unsaved friends. Pride, worldliness, bitterness against some other person, secret sins, prejudice, and such stones, must be rolled away. He likened the talking with the unsaved, the powerful interest and the Christian greeting to converts, as the loosening of the grave clothes of Lazarus.

After the sermon a few moments were spent in consecration and confessions from Christians who had allowed something in their lives to be as stones in the way of their friends. Many others asked for an interest in the prayers of Mr. Mills, and signed the cards. It was an impressive service, and full of affecting incidents. A young girl asked for prayers, and a woman some distance away stood up, and with tears running down her cheeks said, "That is my daughter; now pray for my husband!"

Afternoon.

In the afternoon there was a great gathering of people in the chapel at 2:30 o'clock for prayers, and so great that both of the spacious rooms upstairs and downstairs were necessary. While the meetings in the chapel were in progress people were flocking from all directions to the church, and long before the doors were open there were enough awaiting admission to fill the church. When the hour arrived the people poured into the open doors, and there were many more than was ever before crowded within the walls. Every aisle was packed with people, and men and women sat on the edge of the platform and on the steps. There were many of the merchants who had closed their stores, together with their clerks. While the morning service was affecting and impressive, there was never any religious service in the city to equal this meeting, in the moments of solemnity immediately after the sermon. There was no excitement, as is frequent in revival meetings; but an air of profound impressiveness that seemed to touch everyone. The meeting began as usual with a song service, and among the hymns were "He is coming," "Numberless as the sands."

Dr. Pingry offered prayer, and Mr. Mills read Luke x.

The hymn "Jesus of Nazareth passeth by" was sung, and Mr. Mills took for his text Isaiah lix 10: "We stumble at noonday as in the night." These words, he said, were true of the people of Isaiah in the day they were uttered; and true of the people today who do not come up to the full measure of their opportunity. God will judge us according to our opportunity. The people of this city never had such an opportunity for turning to God, yet some are stumbling at noonday as in the night. In the judgment there will be no excuse for those who have witnessed these things and do not repent. Mr. Mills said the text applied to those to whom God's love had been especially manifested, and who had made no response. They had been saved when near death, spared from great troubles and afflictions, but had been indifferent to the calls of mercy. A soldier, lying wounded on the battle field, called for water. An enemy stopped and gave him a drink, and as he was going away, the wounded soldier raised himself and shot down his benefactor. A boy threw stones at a cripple, and soon after learned that the man was crippled in saving his life when he was a child. The person who turns away from Christ exhibits greater baseness, because he knows the story of the Saviour's love. The text applies to those who cherish a secret hope of salvation through Christ, but are not willing to confess him. It applies to the church member who is only partly consecrated to God. It applies to the Christians who are not concerned about the salvation of their friends. This is the opportunity to have friends brought to Christ. Shall Christians stumble in the light as in the days of darkness? The text applies to those who are not yet Christians. Mr. Mills spoke with great force of the opportunity that is given to the young to be saved. He said some were surprised because he had said two-thirds of those who become Christians are converted before they are 20 years old. He wished to practically illustrate the declaration, and asked those who were converted while under 20 years of age to stand. About 1,000 people arose. Of those converted between 20 and 30 years of age, 90 stood; between 30 and 40 years, 16; between 40 and 50, 3; and between 50 and 60, 2; over 60, none. He said he was sorry none had been converted when over 60 years, for fear it might discourage some, but God did save very old people.

Then came the appeal, made with great tenderness, and children, youths, middle-aged and gray-haired men arose in all parts of the build-

ing. There was one pathetic incident which brought tears and rejoicing to many. It was the confession of Christ by a prominent citizen, who stood up and in a broken voice said he had accepted Christ. He had been a wanderer, and had gone so far away that a minister of the gospel had told him not to speak to him again. He wanted to get to the platform, he said, and take that minister by the hand. Rev. F. M. McAllister advanced to the front of the platform and said that he was the minister to whom the citizen had given offense, and concluded : "God bless him ; we can speak now, and I want to take his hand also."

The great audience burst forth in the hymn, "Ring the bells of Heaven."

A few short prayers by clergymen closed the service.

Evening.

All the people who could in any possible way crowd into the church were allowed to do so in the afternoon, but in the evening, despite the storm, the throng eager to hear and witness was so greatly increased that restrictions had to be made. Church members who were not accompanying unconverted persons were invited to the chapel, where two of the pastors conducted prayer services. Still Mr. Mills' audience was so large that hundreds stood in the aisles and others sat about him on the platform front and steps. It was a solemn and impressive closing of a remarkable day.

Concluding the praise service, Mr. Greenwood sang a solo, "Thou wilt care for me," and after a prayer by Dr. Teal he sang the selection which he used in one of the men's meetings, "Drifting away."

Mr. Mills read the Scripture lesson from Proverbs i, and took his text from John xii, 39, "Therefore they could not believe." The theme of the discourse was "The unpardonable sin." Mr. Mills said of some people it is said in the Word of God that they could not believe. Their eyes were blinded and their hearts hardened. This is true. There is a time when a person cannot believe. There is a three-fold line of testimony, any strand of which cannot be broken. They are the Word of God, science or the analogy of God in nature, and the testimony of observation. The testimony of the Word of God is given all through it, on nearly every page in the Old and New Testament, and if he could sum it up in one word, he would use the word "opportunity." Mr. Mills then quoted a number of passages from the Bible, as the testimony to

the truth that there is a sin that cannot be forgiven, and there is danger of men committing it. It is a sin against the Holy Ghost. Christ said : " But he that shall blaspheme against the Holy Ghost hath never forgiveness." Why did He say sin against the Holy Ghost, and not Himself. Mr. Mills thought it was because the Holy Ghost was God's last gift to man, and Christ said it was the best gift, better than Himself. The Father had made provision for salvation. He sent His Son, who was rejected and crucified, and then He sent unto the world the Holy Spirit. If men believe not in the revelation of God as made by His Son, and believe not the completed revelation in the Holy Spirit, but sin against Him, then they are never forgiven. In Ephesians, said Mr. Mills, the most terrible words in the Bible are found. They are these, " This I say therefore and testify in the Lord, that ye walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." The closing clause was the secret of this darkened understanding and alienation from God—blindness of heart. It is not because of a blind head and a blind mind that they did not know God, but it was due to a blind heart, a willingness to have God shut out. Esau's birthright which he sold for a mess of pottage, Mr. Mills said, he believed was his possibility of knowing God, which had been given to Abraham and which he inherited. There is danger of men selling their birthright today. Mr. Mills next spoke of the testimony of science and showed how it taught the truth of the danger of neglect. Mr. Mills said he would not attempt to argue as to what is the unpardonable sin. He did not believe there is any one particular sin that cannot be forgiven, but any sin persisted in may be the unpardonable sin. The saying "No, no," to the Spirit of God will some day paralyze a man's will so that he cannot believe. The last strand was the testimony of observation. Mr. Mills said he could not look into a man's face and see there that he had committed the unpardonable sin. But if a man thirty-five years of age resists God's Spirit now, and in thirty-five years from now the Spirit has never again visited him, observation teaches that he settled the question and lost his salvation when thirty-five years of age. Mr. Mills said a great many people think unbelievers die in agony. It is not true. Some notable disbelievers died awful deaths as warnings, he believed, given by God ; but ordinarily the unbeliever dies like a dog, unconcerned about the

soul. That has been the observation of physicians. Mr. Mills, in conclusion, spoke with intense earnestness, and impressed the solemnity of the occasion on the great audience. He finished with a word of comfort and a word of warning. The word of comfort was that if any one present had an honest desire to know God, he had not committed the unpardonable sin, and salvation awaited his acceptance. The warning word was to be careful and not allow this wonderful opportunity to pass, as it might be the last touch of the Holy Spirit.

In the after-meeting several of the pastors testified to incidents in their lives in confirmation of Mr. Mills' theory of the danger that persistent sin may grieve the Holy Spirit in taking his departure. There were some testimonies from converts, including one gray-haired man, who said he had struggled hard against Satan for a week past, but had won a victory through Christ. Mr. Greenwood sang "The Harvest is passing," and many rose for prayers. A number of sentence prayers in behalf of those who had made requests were made, and numerous cards were signed.

WEDNESDAY, JANUARY 13TH.

THE Morning Prayer Meetings in the Central Baptist Church were resumed today. Mr. Henry W. Pierce led. Subject, "We must forsake our sins," Isa. iv, 7; Ezek. xviii, 30-32.

The Women's Prayer Meeting in the First Presbyterian Church at 2.45 o'clock was led by Mrs. J. Anderson Frazer. Subject, "Entire Consecration," 2 Cor. viii, 5.

Afternoon.

"I am thine, oh Lord," sang the great congregation at the beginning of the meeting yesterday afternoon, and other hymns followed, Mr. Greenwood leading.

Rev. F. T. Benson, of the Methodist Protestant Church, offered prayer, and at Mr. Mills' request, Mr. Greenwood sang a beautiful solo, "Christ Arose."

Mr. Mills read selections from Luke xxvii, and took for his text two words from Mark xvi, 7, "And Peter." He said it was a wonderful message, hard for humanity to understand. If Christ had directed the angel to say "tell the disciples, except Peter," it could be understood. But it was a wonderful manifestation of divine love and mercy. How wonderful that the first message from the resurrected Christ should be to Peter, and his name the first taken on the lips of the Saviour—Peter, who had denied his Master. Mr. Mills then eloquently spoke of the character of Peter. He said there is no character in the Bible that so fills him with alarm and confidence. He looks at it with the admonition coming to his mind "Watch and pray, lest thou enter into temptation." For he remembers the advantages Peter had in his fellowship with Christ. Peter walked with him and saw the glory of Christ on the mount of transfiguration. He saw Christ touch the deaf ear, and give sound to it. He saw Christ touch the sightless eye, and give sight to it. He saw the lame made to walk and the dead arise and leap for joy. Yet he denied Christ. Peter was a man who was absolutely sure he would never deny Christ. And yet he did. Then the restoration of Peter gave him (Mr. Mills) confidence. When Peter saw his meanness his restoration was perfect. He was not only restored to favor, but was baptized with the Holy Spirit, and made bold as a lion, charging home to those who had crucified Christ, their guest. Peter when, weak, fell, but on his restoration his grandeur and power with God were wonderful. There are four thoughts from the story of the denial and restoration of Peter, which Mr. Mills said were infinite comfort to him. The first is, that the Lord does not forget His unfaithful disciples. It was the old story of the elder brother in the Prodigal Son. The message was practically, "Tell these disciples who have always been with me, but especially Peter, this my son, who was dead, but is alive again, was once lost, but now is found." It was a sad day to the disciples when Christ died. But how great the sadness to Peter. He had nothing to comfort him. The enemies of Christ cast him out and the disciples did not want him. Mr. Mills said he could imagine as they talked about the denial, how some said they expected this impulsive man, who was always pressing himself ahead, would fall some day. Mr. Mills described Peter as walking about the streets, going to the place of the cross, to the judgment hall, out to the Garden of Gethsemane, and then back to the upper room where the other disci-

ples were. How cold the atmosphere of that room. Peter did not have to hear any words to know that he was not welcome. He went out, and as he was going down the stairs there came the rustling of hurrying feet, and the women burst in with the message "Jesus has risen and He wants to see His disciples and you, Peter." Peter hastens to the sepulchre and is the first to enter its rock-hewn portals. The second thought Mr. Mills presented is, that God fully forgives the transgressor when penitent. Mr. Mills told a pathetic story of a father whose wandering son wrote, "I do not know when I will return; watch for me." For eleven years the old man went to every train, until at last the son came, and the aged father, with outstretched hands, exclaimed, "He has come!" The last thought presented was that the Lord Jesus uses His restored followers in His service. Mr. Mills said he thought he knew why Peter was chosen to preach on the day of Pentecost. It was because the depth of his soul was broken up by the compassion of God. When in that assembly some one cried out, "I plaited the crown of thorns!" "I pierced His tender feet and hands with the spikes!" "I railed at Him while on the cross!" and when they united in the question as to whether there could be mercy for them, Peter could say: "You didn't know Him, but I knew him. I denied Him, but He forgave me, and can forgive you." In conclusion Mr. Mills made an earnest appeal to the backsliders, the unfaithful and the unconverted.

A large number arose for prayers, and the cards were largely signed. Mr. Greenwood sang, during the moments of solemnity, "Though your sins be as scarlet."

Evening.

Another immense audience of men in the evening joined very heartily in the hymns. First, "I know that my Redeemer lives" was sung, and then Mr. Greenwood requested the men to sing without the choir a verse of "Near the cross," and as the great volume of voices made the melody ring out powerfully, Mr. Greenwood, with a pleased feeling, exclaimed, "That is worth listening to; sing the other verses alone." At the request of Mr. Mills, the solo, which he said has led to thoughtfulness and decision many a man, "Where will you spend eternity?" was sung by Mr. Greenwood very effectively. Rev. Charles X. Hutchinson, of the Park M. E. Church, offered prayer.

Mr. Mills found his text in Deut. i, 19, "We came to Kadesh Barnea." He said the people of whom these words were spoken, never came nearer to the Promised Land. One more journey would have taken them over. Mr. Mills selected this text, he said, because there were men in Elizabeth who, in a spiritual sense, were at Kadesh Barnea. They were just as near the kingdom of God as they ever will be, and yet have not the confidence to cross over the border, and do the will of God. There are various reasons why men hesitate. Sometimes it is only one sin; sometimes it is moral cowardice. Sometimes it is selfish worldliness that keeps men at Kadesh Barnea. Judas was near to Christ, but he betrayed Him and went out into the darkness. Sometimes men are prevented from confession of Christ because of love of money. Money is their king and god. What profiteth it a man if he gain the whole world and lose his soul? Half heartedness sometimes prevents men going into the kingdom. A half consecrated life sometimes leads back into the wilderness. Pride keeps men away from Christ, and Mr. Mills told with much eloquence and fervor the incident of the conversion of Naaman, the leper. Sometimes it is simply inaction that prevents men from accepting Christ. Hesitation is a dangerous thing. Sometimes it is simply delay. Once a little man who, tradition says, was hump-backed, and who said of himself that he was contemptible to behold, stood before a Roman judge in shackles, a prisoner that might have been condemned to die. The judge told him to speak in his defense, and the little man spoke of Christ so that he towered up in grandeur and looked down on the judge, Felix, who said, "Go thy way, some more convenient season I will call for thee." Some men say the convenient season did not come, but the Bible says it did, that Felix sent for Paul again, but it does not say that Felix trembled. His opportunity, his convenient season, was the first time. So King Agrippa said, "Almost I am persuaded." Mr. Mills said it was a sad thing to be so near the Kingdom and yet not saved. How could men resist the entreaties, the prayers, the songs. Oh, yes, the songs! how you will remember them! "A shelter in the time of storm,"—but there will be no shelter for that time of storm. "Jesus of Nazareth passeth by," and yet you did not call. You may never hear the cry again.

AN AFFECTING SERVICE.

The after-meeting on this evening was of a very impressive charac-

ter. When Mr. Mills gave the invitation for those who had a desire to become Christians to arise, men of all ages stood, and there was a moment of the utmost silence, broken by tender words in prayer by the evangelist. Mr. Mills then spoke in the line of his sermon, words of encouragement to the hesitating ones, and to those who had been inconsistent in their professions. He related an incident of three boys who had climbed to a ledge at the heights of a cliff and could not get back. A rope was dropped to them, but two were dashed to pieces, because they neglected to tightly knot the rope's end. The third boy tied several hard knots, and although he fainted while he was being drawn up, he was saved, because the rope could not slip from him. Mr. Mills said testimonies were like tying hard knots, and called for brief confessions. There were responses from many, and the statements were tender and touching. Many church members, including the Mayor of the city, and others high in public life, who had been inactive, acknowledged that they had not lived up to their privileges. These testimonies were given with tenderness and sincerity.

Scores of others in the simple expression "I will," declared their intention of serving God. Mr. Mills again asked the audience to bow in silence, and during the moments of deep silence others arose for prayers. Several of the pastors offered brief prayers.

The cards were distributed and a large number were signed. It was half-past ten o'clock almost when the service was closed, but it was followed by handshaking and greetings. Many of the men crowded about Mr. Mills and Mr. Greenwood and received words of encouragement from them.

The Women's Meeting.

While Mr. Mills was preaching to the men, the Second Presbyterian Church was comfortably filled with women to listen to words of eloquence and power, preached by Rev. W. H. Shermer, of the First Baptist Church, from the text, John iv, 26, "The woman left her water pot." At the close of the sermon nearly a dozen arose for prayers, and the congregation was dismissed with the benediction.

THURSDAY, JANUARY, 14TH.

“**S**EEKING the best things,” John vi, 27; 1 Kings iii, 11-13, was the topic of the Morning Prayer Meeting, which was led by Mr. William B. Hamilton.

The Woman’s Prayer Meeting at 2:45 o’clock was led by Mrs. Van Deventer. Subject: “Prayer for our young people,” Mark ix, 14-27.

The meetings of the day were of an exceedingly interesting character and wonderful in results.

The afternoon service was so crowded that many people were given seats on the platform. Rev. Dr. W. C. Richards, of Crescent Avenue Church, Plainfield, offered prayer.

Mr. Mills found his text in Genesis xxxii, 26-29: “And he said I will not let thee go, except thou bless me. And he said unto him, what is thy name? And he said Jacob. And he said, thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God.” Jacob was left alone, and Mr. Mills thought, with a very unwilling impulse on his part; but God takes advantage of our failings to bring us in closer relationship with Him. Jacob was afraid to meet his brother Esau. He schemed to appease his brother’s wrath by sending presents to him, and as Esau approached he sent his wives and property across the brook while he cowardly remained behind. God laid hold of him then in answer to prayer. God drew near to him because he was drawing near to God. There are times when God cannot meet us. In the history of Joshua the people of Israel walked about Jericho seven times, gave a great shout and the walls fell flat. They went forward to a little city of Ai, a suburb of Jericho, and came back utterly discomfited. Joshua said it was time to pray. He put on sackcloth and ashes and prostrated himself before God, but God said, “Joshua, get up; wherefore liest thou thus upon thy face? Israel hath sinnde, put away the accursed thing.” It was not time to pray, but to forsake sin. Jacob, after a struggle, was brought to a place where he could meet God. He realized his utter helplessness. Jacob’s masterly effort

over the angel was not in the wrestling. The blessing came after the wrestling ceased. It was not Jacob who wrestled, but God wrestled with Jacob and brought him to that condition when he was helpless, a cripple, and without refuge. He could not run away from Esau because his thigh was put out of joint. Feeling then his helplessness he would not let go. It was a self-surrender. It was an acknowledgment on the part of Jacob that he had no confidence in flesh, and every confidence in God. It is the helpless, and those who feel their need, that God blesses. Another thing which the incident taught, Mr. Mills said, was that Jacob confessed his sins. Before he understood this there were two things which puzzled him. First, he could not understand how God could bless Jacob until he had confessed his sin. The second thing was why the angel asked Jacob what his name was. These two things are explained in the meaning of the name Jacob. It means supplanter, swindler. God named Jacob, and God made no mistake. He was a schemer, swindler, and a designing man. The angel asked him his name to get from him a confession. It was as if the angel had asked his character. What is thy name? What art thou? I am a Jacob—swindler. Following this confession comes the blessing and the change of name. Mr. Mills asked why blessings do not come at times to those who are in misery and are desirous of the blessing. It is because they do not confess their sin. They do not tell God their names. In the last place the incident taught that Jacob surrendered his will. His prayer was, "I will not let thee go, except thou bless me." Too often we pray, "I cannot let thee go." It is blasphemous to say it, and is as if God wanted to get away, while we know that He is willing to bless us. But some ask if it is not presumptuous to say "I will not." Nay, it is for you to say, not God. The only condition He demands is to yield to Him. When you have found something had to be given up, you have said "I will let go." God is more willing to give good gifts than an earthly parent. The way to pray for the Holy Spirit is "Oh God, I will receive the Holy Ghost."

A brief after-meeting was held, and there were a number of testimonies and confessions of unfaithfulness. A large number expressed a desire to become Christians.

Evening.

Several times the capacity of the First Presbyterian Church was wondrously tested, and it seemed that there were as many people as it

was possible to crowd in it, but the multitude this night was greater than ever. The attendance was limited to the unconverted, church members who came with them, and the converts and such others as believed they would be specially benefited. An overflow meeting was held in the chapel, but despite the restrictions, every inch of room in the spacious church was taken up, and people found places not thought of before. The seat railings were utilized, boys fringed the edge of the platform, and men and women sat on the steps, while others sat in the window sills. The choir platform was filled.

"Numberless as the sands" was the opening hymn, and Mr. Greenwood sang the solo parts of the hymn, "There is a green hill far away."

Rev. Henry H. Sleeper, Ph. D., of Grace Episcopal Church, offered prayer.

Mr. Mills read from Matthew xxv, the story of the ten virgins, and after the hymn "Shall you? Shall I?" he preached from the text, Luke xiv, 22, "And yet there is room." Mr. Mills said there is not a great deal of room in this church tonight, but there is room in the kingdom of heaven for everyone to come in. There is room in the provision of God for man's salvation. It is sometimes true that salvation is entirely dependent on God, and again it is dependent upon man himself. In the early days of the war there were many desertions. That was not strange, men were unused to the battlefield, and they shrank from its peril. The kind-hearted President issued a proclamation, and fixing a limit to the time, pardoned those who voluntarily returned, but those who would not return, and had to be apprehended by the Government detectives, were put to death. That was a perfect illustration of God's relation and attitude to His people who have forfeited a claim on him, by disobedience of his law. God has limited the time for pardon today. Now is the day of salvation. Those who heed not the proclamation have no claim on God's mercy. By the terms of this proclamation salvation is not dependent on God, but on the individuals. Mr. Mills then spoke of the provisions of salvation. First, he said, there is room in the power of the Spirit of God. Every day the Spirit is stirring multitudes greater than on the day of Pentecost. They are coming, not by individuals, but in whole armies, into the Church of Christ. In the United States the average addition to the church is 56,000 a week, or 8,000 every day. It is a most wonderful age for the salvation of men, and never before were so many hearts being changed. Mr.

Mills said there is room in the Church of God. It is the greatest privilege of man's life on earth to get into the Church. Mr. Mills spoke briefly of the duty of Christians to be associated with God's people, the helpfulness of the influence of the Church, and the duty of Christian parents to lead their children to Christ. Mr. Mills said there is room in heaven. There will not always be. It will be filled some day. What a great company in heaven was looking down with concern on that congregation. There is room for all kinds of people, for the rich, for the poor. There is room for the learned. It is sometime said that the learned are not devout Christians. It is false that scientific men are not Christians. A few men, which the Bible would call scientists falsely so called, pretend not to believe in Christ. But it is not knowledge ; it is opinion. The American Association for the Advancement of Science opens its meetings with a prayer meeting, and the English association has forty-five minute prayer meetings every day. These meetings are attended by a majority of the members. There is room for the ignorant man. And Mr. Mills deprecated the theory of an intellectual endowment necessary for salvation, and thanked God that the most ignorant could understand the salvation God has provided. There is room for the aged, and Mr. Mills told incidents of the conversion of very old people. Mr. Mills closed with a very eloquent and stirring appeal to all who had not accepted Christ to take advantages of the privileges.

Then followed an affecting after-meeting. It was impossible for all to stay, if the meeting was to be properly conducted, and Mr. Mills asked some of the church members to kindly retire. Many courteously went out, but the church remained full. It was a tender service. Many asked for prayers, and signed the cards.

Mr. Greenwood sang an effective solo, "Shall I be saved tonight?"

MR. MILLS GIVES A MOTTO.

Mr. Mills made some remarks concerning the conclusion of his visit. He said he would go away with precious memories of the gatherings here, and especially the after-meetings in the chapel. He had never been in a city where his heart went out more to the people, and where he had more reasons for kind remembrances. He believed in the confession of Christ and he wanted to hear the voices of those who had new experiences to tell. His invitation was accepted, and in all parts of the church people stood and said, "I have accepted Christ," or, "I

do accept Christ." The first was a man whose hair was as white as snow and whose wrinkled brow indicated that he was in the shadow of life. The old man's face shone brightly and he held one hand uplifted, while in a clear voice he confessed his acceptance of the Saviour. A young lady followed, and then in rapid succession, sometimes several on the floor, their testimonies were given. These testimonies were touching, and the hearts made tender, caused the tears to flow. There was great joy manifest, and every one present had experiences of satisfaction they had never before realized. Mr. Mills gave the congregation a motto. It was from Isaiah 1, 7, "The Lord will help me; therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed." The verse was committed to memory, and repeated by the congregation. The meeting closed with the Christian greetings and handshaking.

FRIDAY, JANUARY 15TH.

THE Morning Prayer Meeting was led by Mr. L. C. Mecabe. Subject, "Personal invitations," John i, 35-37; 40-42.

The Women's Prayer Meeting was led by Mrs. Dr. Pettit. Subject, "Christ died for you, are you living for Him?" Rom. xii, 1.

This was the farewell day, and it was characterized by incidents that fully attested the appreciation of the results, the kindly feelings towards Mr. Mills and Mr. Greenwood, and the unity of heart and mind of all participating. Both services were attended by immense congregations.

Afternoon.

"Wonderful words of life" was the hymn that opened the service, and Mr. Greenwood offered prayer.

Mr. Mills selected for his text Nehemiah vi, 3, "And I sent a messenger unto them saying, I am doing a good work, so that I cannot come down; why should the work cease?" He said he chose the text as suggesting the spirit of a man who conquered, and as containing a secret of

success in everything, including Christian living. Mr. Mills opened with a review of the work of Nehemiah in rebuilding the walls of Jerusalem, and his triumph over the enemies who sought to prevent him by various attacks, and by inviting him down to the plains of Ono. Mr. Mills said it is subtleness of the enemy that should be guarded against, and he cautioned his hearers against ever talking with the enemy except to overcome him with the words of God. If a Christian yields to any compromise with Satan, he is certain to be overcome. There were three suggestions he wished to leave. First, if one succeeds in the service of God he must make God's work first. God knows what a soul is worth and gave the life of His Son for it. If Jesus, the Son of God, gave all for our souls, how much ought we to invest? We are in terrible peril if we are not willing to do as much for ourselves as Christ did for us. The second suggestion regarding a successful Christian life was that it required a complete consecration to God's service. One cannot be half-hearted and succeed. One cannot be whole-hearted and fail. Remember Lot's wife. She knew as much of her danger as her husband did. Yet she looked back, and was turned into a pillar of salt. There has been much speculation about what killed Lot. Mr. Mills said he was not concerned about that, as he had seen it repeated hundreds of times. Mrs. Lot today is not always a woman. There are many who start out with great flourish of trumpets, but they turn their heads, look back, and today in every church there are these pillars of salt petrified. In conclusion Mr. Mills spoke of another essential characteristic of religious life, as being one of continual advancement or permanence in the kingdom of God. He dwelt upon the necessity of keeping in a straight path, and of ever striving to get away from the things of the past. Enoch, some one said, took a long walk. He walked with God and has not returned, as God took him. A missionary hearing some Indians singing, drew near, and found they were using only two English words: "Go on, go on," and they were repeating it over and over again. That song is not in the hymn books, but should be the spirit of the lives of those who come to Christ.. A little girl who fell out of bed said she guessed it was because she slept too near where she got in, and then said, "No, she guessed she slept too near the place where she fell out." Christians must not keep too near where they came into the kingdom.

Evening.

The farewell service proper took place in the evening, and the wonderful scenes will never be forgotten by the witnesses. At six people began to congregate in front of the church, and at seven o'clock, when the doors were opened, a multitude passed in that in a few moments' time filled every inch of room. There were over twenty-five hundred people packed within the walls of the old church at this time. Each face showed a sincere affection for the men who were to say "Good bye." The platform was filled, men, women and children sat along its edges, the aisles were literally packed and whereever it was at all possible for a person to get, that spot was occupied. The service began early, with the usual song service. The choir sang "Hark, hark my souls," "We shall meet by and by," and "Hallelujah for the cross," and several other hymns which had been favorites during the meetings.

Rev. Mr. Johnston, of the Fulton St. M. E. Church, offered prayer, and Mr. Mills read the 126th Psalm, which he read the night the services began. The hymn "The crowning day is coming by and by," was sung. Mr. Mills said it was hard to find a text for all the things he wanted to say. He selected as the foundation of his remarks 2 Cor. xiii 11, "Finally brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." He said in, beginning, I should like to preach a sermon about one theme, and that is the glorious gospel of God, which will never lose its power. Colonel Ingersol once went into a Michigan town to deliver three lectures. The first night he had a full house, the second night the hall was not half full, and the third night he had thirty-five people in his audience. It is not so when the gospel of Christ is preached. Men tire of all other subjects, but the gospel is ever new and fresh. You have not heard one new thing from me. I have no new gospel to preach. It has been the same old story. I have not preached the whole gospel. I do not know it all. I have not left anything untold that I knew. I have not resorted to any tricks to entice men. I have not appealed to simply stir the emotions of men, but have presented the gospel in a simple manner. Yet the congregations have increased in number at every meeting, and two such buildings as this would be filled tonight by people eager to listen to the simple story of the gospel. Mr. Mills then spoke of the unity of the churches, and the beneficial results of God's people seeing eye to eye in matters of His kingdom. He said

he could hardly tell the ministers apart as to the denominations of which they were members, and if on the following Sunday he was to distribute them to their pulpits he feared some of the congregations would find a strange face looking upon them. He hardly knew himself to what denomination he belonged. Sometimes a brother will take him by the hand and say, "We Methodist do know each other, don't we?" He answers, "Amen." Then a sister will call him behind a pillar in the church and say, "I knew you were a Baptist; I can tell them every time." Sometimes he sees in the newspapers that he looked like an Episcopalian or a Catholic priest. One of the worst things that was said about him was when Mr. Greenwood had been with him only about six months. A man asked Mr. Greenwood to what denomination Mr. Mills belonged. Mr. Greenwood said he didn't know exactly, but had understood that he was a Presbyterian. "What!" said the man, "a Presbyterian! Well, I suppose he does the best he can." It was a grand thing for Christians to be one in heart and mind; and in such occasions and work as this, to put aside everything for the sake of Christ, and to unite in the endeavor to carry out His will. Mr. Mills then spoke of the responsibilities that had been laid on the Christians in this community by these services. First, their duty to gather into the Church of Christ those who have been converted, and to take care of these converts after getting them into the church, by example and teaching. Mr. Mills then spoke counsel to those who were just commencing Christian life. As Joshua told the people of Israel, when they promised to be faithful, that they were witnesses against themselves, so those who had confessed Christ in these meetings are witnesses against themselves. He urged them to feed on the word of God, and to take it with them at all times. To search it as men search in the earth for gold and silver, and sacrifice everthing else until they find it. Mr. Mills then spoke of three ways to pray. First, occasionally. Lift up prayers in the day of perplexity, sorrow, temptation and need. Pray habitually. Have regular times to seek God's face. Pray at noon. Daniel prayed three times each day, morning, evening and noon. Luther in his busiest days took an extra hour for prayer. A better way to pray than all these three, is to pray without ceasing. Douglas said that when in slavery he prayed for deliverance, and he was not delivered until he prayed for deliverance, and he was not delivered until he prayed with his feet. Christians should pray with their feet

and with their hands, going into godly places, and doing God's will. Mr. Mills then spoke of obedience. He said he was often asked if it was right to do this thing and that thing, and about doubtful amusements. Whether it was right to dance, to go to the theatre and to play cards. Some of the so-called doubtful amusements are not doubtful, but pernicious. It is violating God's law to spend His day for selfish pursuits. The Sabbath is sacred unto God. Most theatres are disgraces to the country. The pictures on the bill boards are disgraces to civilization, and the characters of most of the actors are bad. As to dancing, he said there are certain kinds that are wrong in themselves and relics of barbarism. Some kinds of card playing are pernicious. It is as wrong to play cards for prizes as it is to gamble on horse races or indulge in other forms of gambling. There are kinds of amusements that are not wrong in themselves, but they are questionable. There is a principle by which the Christian should be guided. It is that if there is anything about which he has a question he should not do it. It is better to leave one hundred things undone that would not hurt him than to do one thing that will hurt his soul. Mr. Mills said for fear he would be misunderstood, as it would be said he did not speak out boldly his belief, he wanted to make a clean breast, and after a moment's silence he said : "I don't dance." Some people would say "I should think you wouldn't." Why not? and they answer, "Because you are a minister." But, said Mr. Mills, I was a Christian before I was a minister. If I thought by becoming a minister I was to stop being a Christian, I would never have become a minister. Don't let a minister have a higher standard than you. Be baptized with the Holy Spirit. Don't try and see how small a specimen of a Christian you can be and squeeze through the pearly gates. Mr. Mills then dwelt upon the need of exercise or Christian activity, and spoke with great earnestness. In conclusion, he spoke with great tenderness to the unsaved, and pleaded with them to make it a night of decision. He spoke feelingly of going away from the city. He said his heart had been drawn out to the people of this city, and he never went away from a community with feelings of more regret and with more pleasant recollections. He said he would ever remember Elizabeth in his prayers. It was a custom of Mr. Greenwood and himself when passing through a city where they had been to offer prayer for its people. Mr. Mills did not give the usual invitation for individuals to

rise for prayers, but asked that all who wished to consecrate themselves to God's service and to become His servants, to unite with him in prayer. All were requested to stand, and it was an impressive moment. The earnest prayer was preceded by solemn silence. After a hymn there followed

THE FAREWELL SERVICE.

The regular service was conducted early to give time for the farewell greetings. Mr. Mills and Mr. Greenwood were obliged to leave the city at 10.10 o'clock, and all the preparations were completed for this final event. It would be difficult to describe the scenes of that hour, in which the multitude of people gave a sincere expression of their gratitude, affection and joys, combined with their regrets because the time for separation had come.

Rev. Dr. Teal, Chairman of the Executive Committee, addressing Mr. Mills and Mr. Greenwood said there were in the hearts of many expressions of love, joy and gratitude, ready to burst forth, and if time permitted many would like to speak. Because of the few moments left, however, it had been arranged to have only three brief speeches.

Rev. Dr. Otis A. Glazebrook, of St. John's Episcopal Church, was called upon to give the parting greeting in behalf of the clergymen. Dr. Glazebrook spoke feelingly and appropriately. He said his fellow clergymen could call upon God with praises for the mighty works done in His name, for what their own eyes had seen and for the words their own ears had heard. Personally he had received a great blessing, and he had a profound desire for the work to go on. In conclusion, he said the clergymen were not able to express their gratitude. Their hearts were full to overflowing. They would hold on to the words given to them, esteeming them as words of soundness, reason, judgment, based on the Word of God, and they believed the work done would be permanent.

Mayor Rankin, in behalf of the people, said: My dear brothers—This duty assigned to me I consider one of the proudest of my life, but I am too feeble in speech to fulfil it. I feel that I speak for the people of the city, when in their behalf I thank you for the work done. I know that as far as I am personally concerned I have been blessed. My family have been blessed, and I but echo the sentiments of the hearts here when I say God bless you both. These meetings were arranged and consummated at the suggestion of the ministers of the city, but I want to assure you now that the next time, if you can find

opportunity among your many engagements, to again come to our city, you will be welcomed by the people first and the ministers afterwards. (Applause).

Mr. Eugene Spalding represented the converts, and spoke words of sincere affection and gratitude, especially, as he said, in behalf of the several hundred young men who had accepted Christ.

Mr. Greenwood then spoke briefly and tenderly. He said he was overwhelmed with the sight, and by the thought of the work God had wrought. He rejoiced that so many had been led to Christ, and for those quickened into the fullness of perfect love. He commended all to trust in Christ fully, and to never forget His word. He said in his heart there was a great love for the choir, not any particular affection for any one, but for all. It was one of the best choirs he had ever heard, and would like to take them with him wherever he went. They were all good, and Mr. Dudley was one of the best men in the world. Dr. Teal followed Mr. Greenwood with a few words, wishing the evangelists God-speed and blessings in their future work. He said it was hoped that when Mr. Mills and Mr. Greenwood were on the Pacific coast they would hear from this city the tidings that all is well with those they have led to Christ.

Mr. Mills parting words were full of tenderness, and he closed with the benediction.

The hymn "God be with you till we meet again" was sung.

The camp chairs which had been placed on the platform were folded, and a passage-way made in front of the choir. Mr. Millls and Mr. Greenwood took position, with ushers on either side, and the vast congregation were invited to pass by and greet the evangelists with handshaking. It was a wonderful scene. Nearly every one accepted the invitation, and with great haste. All that they could do was to grasp the hands of the evangelists and receive the greeting "God bless you."

The choir followed, and at a few moments before ten Mr. Mills and Mr. Greenwood started for the depot, accompanied by the ushers and with almost the entire congregation pressing after them. Hymns were sung on the way and it was an occasion of great Christian enthusiasm.

Mr. Mills and Mr. Greenwood departed at the appointed time, the crowd waving their handkerchiefs and singing "God be with you till we meet again" as the train rolled out of the station.

SOME OF THE APPARENT RESULTS.

As stated in the beginning of this "Story of the Revival," the result cannot be told. The cards reported to the committee for record aggregate 2,138. These were signed by those who wished to express their desire to become Christians. This number does not represent all the cards signed, because some have not been sent to the committee. The cards recorded were divided as to church preferences as follows :

Second Presbyterian Church,	-	-	-	210
St. James M. E. Church,	-	-	-	206
Westminster Presbyterian Church,	-	-	-	130
Marshall Street Presbyterian Church,	-	-	-	126
St. John's P. E. Church,	-	-	-	117
Third Presbyterian Church,	-	-	-	109
First Presbyterian Church,	-	-	-	105
Central Baptist Church,	-	-	-	98
Park M. E. Church,	-	-	-	88
Fulton Street M. E. Church,	-	-	-	75
German Presbyterian Church,	-	-	-	73
First Baptist Church,	-	-	-	72
East Baptist Church,	-	-	-	61
Methodist Protestant Church,	-	-	-	61
German Lutheran Church,	-	-	-	51
Trinity P. E. Church,	-	-	-	43
Christ P. E. Church,	-	-	-	38
Madison Avenue Presbyterian Church,	-	-	-	37

Hope Misson,	-	-	-	-	32
First Congregational Church,	-	-	-	-	30
German Methodist Church,	-	-	-	-	22
Siloam Presbyterian Church,	-	-	-	-	21
West Elizabeth Sunday School,	-	-	-	-	20
Union Baptist (colored) Church,	-	-	-	-	20
Grace P. E. Church,	-	-	-	-	16
German Moravian Church,	-	-	-	-	12
Cross Roads Mission,	-	-	-	-	4
Third Avenue Presbyterian Church,	-	-	-	-	3
Church of God,	-	-	-	-	3
Mt. Teman A. M. E. Church,	-	-	-	-	3
Shiloh Baptist Church,	-	-	-	-	1
Swedenborgian,	-	-	-	-	1
The various Catholic Churches,	-	-	-	-	17

Preferences for churches out of the city, at Cranford, Roselle, Rahway and other places, were stated on 120 cards, and there were 115 cards not classified or no preferences given.

These latter cards were all handed to Miss Sarah Keron, the City Missionary, and it was imposed upon her the duty to call upon the signers, a task which she faithfully and promptly performed. She reported on every one, and with few exceptions church preferences were made. In such instances the cards were sent directly to the pastors of the churches named, and are not included in the above classification.

These cards do not represent the total number of people who expressed desires to become Christians, or declared their intentions of henceforth living Christian lives. There were very many who did not sign cards at all, and some of them have already communicated with pastors. As to the proportion of those who will be gathered into the churches, it is, as Mr. Mills said in his parting counsel, a responsibility laid on the Christians of the city who comprise the membership of the

churches. In some communities where a similar work has been done, the increase in church membership was greater than the aggregate of the cards signed.

The great aim of a special religious movement is to convert the unsaved, and the success is measured by the number of conversions. There are also other things to be included in an estimate of the result of the movement which is causing such a religious awakening in this city. Prominent of these things may be mentioned the unifying of Christian effort, the strengthening of weak Christians, the reconciliation of friends and members of families, and the bringing back of the wanderers from former faiths. There is a gratifying indication that the work will be durable, and that in several directions efforts are to be made for permanent influences that cannot but be for the welfare of the community, and the individuals who compose it.

The daily morning prayer meeting will probably be a permanent institution, and the work of establishing a Rescue Mission, in a section of the city where the influence of such is needed, is under way.

Continuing daily
with one accord
in the temple. ♫

OTHER UNION SERVICES

CONDUCTED BY

REV. F. VON SCHLUEMBACH,

REV. FRANK H. WRIGHT,

AND OTHERS.



REV. F. VON SCHLUEMBACH,

THE GERMAN EVANGELIST.

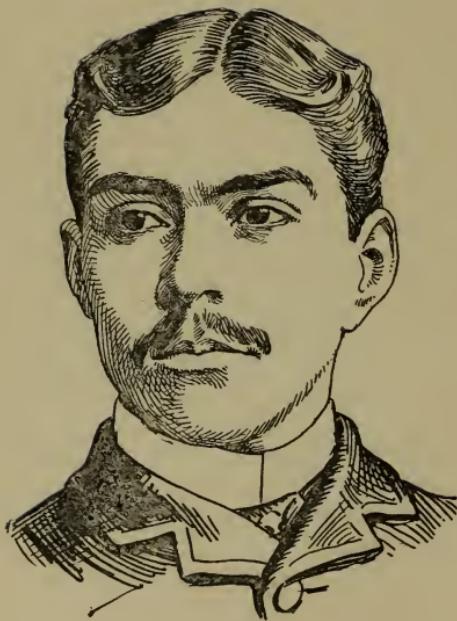
GERMAN UNION MEETINGS.

THE pastors of the several German churches of the city were very faithful in their attendance at the Mills meetings and helpful in the work. Their churches felt the reviving influence in many ways, and in the great meetings there was always a proportionate representation of the several congregations. The pastors thus brought together daily were incited to an effort for reaching the people who do not understand other than the German language.

Accordingly, Rev. N. Nicolai, of the German Presbyterian Church ; Rev. H. Vollberg, of the German Methodist Church, and Rev. E. N. Schwartze, of the German Moravian Church, associated themselves in the preparations for a series of union meetings in their respective churches.

They were fortunate in securing Rev. F. Von Schluembach, the eminent German evangelist, who has a world-renowned fame. The first meeting was held on Sunday morning, January 17th, in the German Presbyterian Church. The evangelist preached at this service, and subsequently in the other churches and at Quien's Hall. At each of these meetings there were large congregations, and a deep spiritual interest manifest. A great choir, under the leadership of Mr. William Hopf, assisted greatly in these meetings.

Mr. Schluembach is a deep thinker, an eloquent speaker, and uses attractive illustrations in his sermons. He has great power with his countrymen, and he has been termed the "German Moody." The German churches propose to continue these union efforts.



REV. F. H. WRIGHT,

THE INDIAN EVANGELIST.

THE WRIGHT MEETINGS.

THE pastors and people of the churches in the lower portion of the city were hopeful that Mr. Mills on his visit to this city could divide his time proportionately between the sections commonly known as up-town and down-town. To this proposition the pastors were all unanimous, and the plans for a week's service were under way until it became known that Mr. Mills' method was to centralize his effort in one place, except to hold a few young people's meetings in other churches.

A conference was held, and all acquiesced heartily in the final decision, which was, that the churches throughout the city, without regard to section, should co-operate in the Mills meetings, and everything was done to promote such a condition of things as to obliterate all imaginary dividing lines, and to unify the energies and efforts. The chorus choir was composed of singers from all parts of the city, and the ushers and other workers were selected from all of the churches.

It was also decided that at the conclusion of the Mills' meetings there should be a continuance of union services in the down-town portion of the city, the co-operation of all churches to be given to these meetings with the same spirit of unity, and under the supervision of the same committees.

The Fulton Street M. E. Church was selected as the most desirable edifice for these meetings, both as to its capacity and location. At the close of the Mills meetings the choir platform, which was erected in the First Presbyterian Church, was transported to the Fulton Street Church, and reconstructed, to give seating room for about 75 singers. The Fulton Street M. E. Church has a seating capacity of nearly one thousand, and will accommodate many more when the audience and lecture rooms are converted into one, which is conveniently done by means of sliding doors. These meetings, at the very start, were attended

by congregations which crowded the entire edifice, and the growth in interest and power has been marked.

The Music Committee remained in organization, but the leadership of the choir was placed upon Mr. William T. James, one of the efficient members of the committee, and whose residence in that portion of the city made it possible for him to devote his time and attention, so necessary. Mr. James not only became the choir manager, but the precentor in the great meetings which began on Monday evening, January 18th, and are in continuance afternoons and evenings, as this book goes to press. Mr. Edward Smith acted as organist in these meetings, assisted at times by Mrs. T. L. Hough.

The choir at these meetings comprises the singers who represented the churches in that section at the Mills meetings, and their names are given in that list.

The services of Rev. Frank H. Wright, a revivalist of very wide reputation, were secured for these meetings, and the power that he has evidenced in other places is being manifested in his efforts in this city. He is an Indian, son of Allen Wright, a full-blooded Choctaw, who was a Presbyterian Missionary among his people.

Evangelist Wright is a graduate of the Union Theological Seminary. He succeeded his father in 1885 as a missionary among the Choctaws, and subsequently began his evangelistic work in Texas. He is remarkably familiar with the Word of God ; sings the gospel as well as preaches it, with pungency and power, and is very tender and successful in dealing with inquirers.

Mr. Wright, in co-operation with the committee, practically pursues the methods practised by Mr. Mills. The special meetings for men are held, and services for women. There is one line of Mr. Wright's work which Mr. Mills did not enter, and that is a special service for children. One of these services was held Monday afternoon, Jan. 25, in the church at 3:45 o'clock, and there was an immense gathering of little ones under sixteen years. It was a tender meeting, and young hearts were touched by the simple and attractive presentation of the gospel.

At Mr. Wright's meetings the use of cards, as in Mr. Mills' meetings, is made, and a number have been signed, and the same record and disposition is made of them.

On Sunday evening, January 24th, while Mr. Wright was preaching

to the men and boys, Rev. Dr. Teal, of Westminster Presbyterian Church, delivered a sermon to women in the Congregational Church.

While the organization of all the committees connected with the Mills meetings remain intact, and in full co-operation in this down-town effort, it was deemed advisable for the most effective work to have an Auxiliary Executive Committee, composed of men immediately on the ground, they to be in counsel with the General Executive Committee. This committee comprises the pastor and one layman from each of the five churches as follows :

Marshall Street Presbyterian Church, Rev. George Buckle and Elias D. Smith; Fulton Street M. E. Church, Rev. J. G. Johnston and Robert C. Patterson ; East Baptist Church, Rev. Frank Gardner and Philip G. Rose ; Congregational Church, Rev. J. F. Nicholas and Charles Stafford ; Methodist Protestant Church, Rev. F. T. Benson and Joseph G. Coleman.

The ushers, to whose efficiency so much of the success in managing the great congregations at the Mills meetings was due, continue in service, the uptown men being on duty as often as convenient. The Ushers' Committee and Chief Usher R. W. Woodward and Assistants Matthews, Pembrook and Leary assist, but the supervision of this work was left substantially to Mr. E. W. T. Faint, and his competency for the task has been fully demonstrated.

The cards, tickets, etc., used at these meetings have been furnished by the Advertising Committee, but Mr. Walter O. Smith has had charge of their distribution, and has recorded and forwarded the signed cards.

A few extra ushers, residents of that section of the city, were added as follows : Samuel Marsh, Theron B. Clark, K. W. Ballantyne, John Hatton, Samuel Thornton, Charles W. Crane, and Robert Pierce.

The Woman's Daily Prayer Meeting is in charge of a committee as follows : Mrs. T. L. Hough, East Baptist Church ; Mrs. M. A. Huntsman, Fulton Street M. E. Church ; Mrs. Elwood Phares, Protestant Methodist Church ; Mrs. W. T. James, Marshall Street Presbyterian Church ; Mrs. J. Hadfield, Congregational Church.

OTHER RELIGIOUS SERVICES.

As an outgrowth of this religious awakening, a special ten-days' Mission began on Sunday, January 24th, in Grace Episcopal Church. Rev. W. B. Bodine, D. D., is the Mission preacher, and is assisted by Miss Sybil Carter.

The Union Baptist, Shiloh Baptist, Mt. Teman M. E., and Siloam Presbyterian Churches, the colored congregations of the city, have arranged for union services, which began on Monday, January 25th, in the Siloam Church, under the leadership of Evangelist Murphy. Mr. Robert Pierce leads the chorus choir, composed of singers from all the churches.



